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THE NEW MINISTERS' ANNUAL

HE WRITES, "I presume that you are giving the usual subscription with THE MINISTERS' ANNUAL free for the usual twenty-five cents for handling. I do not know how you are able to do this fine thing for the ministry but I can say that it is so much appreciated. The MINISTERS' ANNUAL has been a tremendous assistance over the years that I have had the volumes. In the fact of war has made any changes necessary, please do not discontinue making the work possible to the ministry, even if extra charges are necessary."

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YOUTH

and The Future

Ivan H. Hagedorn



ABRAHAM went out, not knowing whither he went." Youth today, in much the same manner, is bidden to go out, for never were the roads wilder nor sign-posts fewer. Yet, that is exactly the high souls of every age have gone out. They have advanced from the known into the unknown. Thomas Carlyle insisted that the great question of life is, "Will you be a hero or a coward?" To face the future unflinchingly, and to tread its unknown paths is the duty of the hero's role.

Abraham has a few good healthy suggestions to make to youth, as they courageously go out upon their journey into the unknown. Nothing to be dreaded, when one takes a journey, is that of hitting and travelling the wrong road to the goal. Abraham did not know where his path was leading him, but he was confident in the God Who led him.

I

Let your vision then embrace God. Abraham did not know what the future held in store for him, but he knew the God of the promise, and that certainly is a lot. King George VI, in his New Year's message to the people with words that are so apt that they seem to be written for youth today. The King of the mighty British Empire said, "I said to the man, who stood at the gate of the year, 'Give me a light, that I may tread safely into the unknown,' and he replied, 'Go out into the darkness, and put your hand into the hand of God. That shall be to you better than light, and safer than a known way.'"

The psalmist too would thrill us with the confidence that comes from knowing God. Though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with

Philadelphia, Pa.

the swelling thereof, yet will not we fear." Even an earthquake is not sufficient to engulf the man who knows God!

The pages of history record plenty of dark and foreboding periods. However, in just such times, men and women have looked away from themselves and have caught a vision of God. St. Augustine beheld the barbarians from the north, crashing through the gates of eternal Rome, but he envisioned the imperishable foundations of the city of God. Thus, men in every age have taken heart when the universe crashed about them.

II

Abraham's walk with God was so close that he was accounted the friend of God. Youth will do well to draw apart for a little while each day to commune with God. Only so can friendship be established, with man's greatest Friend. Through prayer, man drinks in Divine power. Faith in the Divine resources is thus strengthened. And seemingly impossible things are done by men with faith. Even mountains have been removed.

Further, in such comradeship with God, youth discovers what he must do. However, society may shunt him aside, and the trades and professions refuse to take him up, Jesus Christ says to him, "I need you. I need you to help me to build a new world. I do not promise you comfort, security, or ease, but a cross. However, I assure you of My comradeship, and My fidelity. 'Lo, I am with you always, even unto the end of the world.' You shall belong to Me, and I shall belong to you." Words like these are the most moving words that youth can hear. And it is Jesus Christ Who says them.

Often, the mournful note is raised, "It must have been great to be a pioneer . . . free land, your own boss . . . lots of wild game." Nonsense! All we need today is a new crop of



pioneers, men in whom lives that spirit which creates new frontiers, physical, mental or spiritual. For, after all, the pioneer is he who carries the frontier in his mind. All the romance of our pioneering forefathers may be caught again by youth today. Dangers aplenty,

of course, but as Shakespeare has his gallant knight, Hotspur, hear—"Out of this nettle, danger, we pluck this flower, safety."

One has the right to ask, "How may such spirit be caught?" I answer, "When one yields himself with utter abandon to the Lord Jesus Christ, his eyes behold a new horizon. E. Stanley Jones tells us that when he knelt at the altar rail of a little Baltimore Methodist Church, and there gave himself to his Lord and to his God, it was as though the hand of the Eternal rested upon his heart and all the world claimed him. So began his walk with Christ through India, South America, and China.

III

As youth ventures into the unknown future, he may have this assurance also—the final victory goes to character, no matter in what age he may live. Often, we think that the applause goes to genius, but genius is only wasted unless it is backed up with character. Edison had genius, but he never would have accomplished what he did without his immense energy, patience, and moral courage.

Once, a man dreamed that he had only thirty minutes to live. How should he use that half-hour? It was made very clear to him then what values and ideals were important. The beauty of the world impressed him. The act of helpfulness took on a halo. Glory shone in the familiar face. The words of the Bible were precious. Moments spent in prayer gave him comfort. In the face of eternity, these things were important. And are not these things always important? Why not give them emphasis in life? The future never places any limitations upon them; nor does their value have to be conditioned by any uncertainty. The lamp of faith lifted high sends its rays

against the gathering gloom.

IV

What makes life decay is want of motive. A wise spiritual teacher once asked a youth, "What do you see in life?" The youth answered, "I see what everyone sees, a question-mark written high upon the horizon." The teacher then said, "If you look more deeply, you will see not a question-mark, but a cross. It is true. The cross lies at the very center of life's meaning.

There are two laws which run through life: the natural law, which Tennyson describes as "red in tooth and claw," and the law of the cross, which might well be called the supernatural law. The first puts us on the level of the beast. The second, on the level of spiritual beings. It is bringing life into harmony with the second, that makes it purposeful, rich and useful. I often think of Robert Louis Stevenson, who wrote to his friend, George Meredith: "For fourteen years, I have not had a real day's health." Yet, he did not succumb to the low level, but rose to the high level, writing his cheerful poetry, and his stories of strength and heroism. He refused to let medicine bottles piled high on his mantle-piece obscure his vision.

I have always thrilled at the fact of what a man with a passion for humanity can do in creating a new pattern for life, provided of course that he lets the cross remain at the center. Such men, with only a handful of followers, inspired with indomitable spirit, glowing heart, and an unfading dream, have set on fire a world.

V

Lincoln once said, "I will study and get ready, and some day my chance will come." The world is not ending. There will, of course, be mourners who will go around the streets telling us that the frontiers are gone, that the field for invention is narrowing, and that opportunities for youth are no more. Such talk falls from the lips of cowards and traitors. The future will always need youth, and need them badly.

The thing to do is to get ready. Furthermore, begin right where you are. A young American artist stood in a Munich gallery studying a 15th century painting. He sought the key to its vitality. He decided that it was because the old, primitive painters always painted things in terms of their own surroundings, the things they knew and loved. He returned to his home in Iowa, and began painting cornfields, and farm-kitchens, and barnyard roosters. He became one of the great American

SENSE OF HUMOR

ALFRED L. CREAGER

EVERY minister can list in his mind at least half a dozen fellow-pastors who have had partial or complete nervous apse at one time or another. Indeed, there is the minister in these times who has felt the strain of his profession telling him physically and mentally? Anxiety, overwork, innumerable tensions within congregation, financial strain, a sense of security, the whole mood of our times, these are a myriad other trade diseases of the ministry need to be thoroughly neutralized with having sense of humor.

A sense of humor is sympathetic; thus different from wit. Wit may be bitter and cutting as it reveals incongruities and absurdities in life, but a sense of humor reveals these as laughter-provoking situations with genuine human kindness. Some of our contemporary so-called "funny men" on the radio, the keen wit of the ridiculing, bitter, sarcastic type. But their wise-cracking thrusts hardly be classed with a sense of humor.

A sense of humor gives the knack for seeing things in perspective. It is surprising sometimes to listen to the woes of a fellow minister. The things he tells you seem insufficient cause for all the worry and concern he is giving them. Yet, let your choir member say the same thing, and one or two of your people present a similar inconsequential problem. . . . behold what a difference it makes! The difference lies in one's sense of perspective, or, if you will, his sense of humor, his ability to see himself as others do. Many are the times we ministers need to ask, "Will it matter next week, or next year, or ten years from now, or after I am dead?" Dr. Frank Meyer put it very nicely when he wrote, "Why do we all get so worked up over governments, institutions, the millennium and the League of Nations, and all such affairs, when we will be dead pretty soon?" Add a few other inconsequential matters, such as the dented car, the Ladies Aid supper, ad infinitum, most of the things we worry about won't matter two weeks from now.

We need to direct this sense of humor towards ourselves as individuals. Nothing excuses a minister of self-pity, false pride, jitters, nerves, and a host of other occupational

berland, Maryland

diseases not altogether peculiar to the ministry but too prevalent there, than a long, honest look in the mirror. A good healthy chuckle at what we see might do more for our blood pressure and insomnia than the doctor's prescription. It certainly will make us more genuine, efficient and human.

Somehow the word "mellowness" goes with the phrase, "A sense of humor." A sense of humor cannot exist with a vindictive spirit, a childish mind, or in those who either withdraw from life or are too free and loose with it. Maturity, rich fullness, mellowness, these are the true companions of a kindly and sympathetic recognition of life's absurdities. Unless we can meet the daily exigencies of life with mellow good humor the impact is anything but pleasant. Wit meets it with a rapier thrust, but a sense of humor absorbs the shock and brings about mutual understanding and good faith because it sees through and beyond the immediate circumstance. No one gets hurt when life's incongruities are met with a sense of humor.

The minister is sorely tempted at times to make the subtle thrust, to cut down the opposition with a sword of wit, but that blade is two-edged. It leaves a wound with the one who wields it. Likewise when we try to ignore or forget the adversary; something inside simply will not stop fomenting. But if with a kindly, sympathetic eye for the ridiculous and absurd that is present in most such situations, we learn to laugh at ourselves and with others, we can be saved from ourselves. Indeed, all this sums up to the fact that a sense of humor is the art of getting oneself off one's own hands.

Christianity and Racism

Regular bulletins on this subject are issued by the Christian Institute for American Democracy, 415 Lexington Avenue, New York City. Rev. William C. Kernan is director of the Institute. If you desire that your name be put on the mailing list for the bulletins, write to the above address, asking about the service. You need to keep abreast of the world events along this line.

A Lame

EXCUSE

F. R. WEBBER



BECAUSE of government restrictions on the use of steel, copper, brass, bronze and aluminum, some congregations have resolved to abandon all thought of building until the war is over. Such an attitude reminds us of a family we met thirty years ago. They said: "We have just moved into the neighborhood, and we don't know just how long we are going to stay. For that reason we don't want to give any thought to church-going until we know whether we will stay here for good." That was thirty years ago. The same people are living in the same neighborhood, and still making the same excuse.

The only correct attitude toward government priorities is to obey the law. As Christians and good citizens we must do this. If it is against government regulation to use more than 500 pounds of steel, then we must abide by it. If we cannot use copper flashing on the new church because copper is on the list of critical materials, then as law-abiding citizens we must give up the idea.

On the other hand, not all building materials are classed as critical materials. Our fathers and grandfathers built hundreds of churches and built them solidly, and yet used no structural steel and often no copper, brass, bronze or aluminum.

The natural man is opposed to expansion. He resents the idea of mission work of any kind, and says: "We have heathen right here at our doors. Let the pastor get out and work among them." If we mention mission work right in our own town, the reply is that we have many unchurched families within a gunshot of the church door. Why not gather these in?

It is the same attitude that causes any church building project to be a difficult thing. There are always opponents. Post office box No. 73, in the West Roxbury station at Boston is often full of letters. Many of them read:

Cleveland, Ohio

"Our congregation is divided. Some want to build, but many are opposed to it." These have been familiar words for many years. In 1918 they used to say, "Because of the war many are urging that the matter be deferred. In 1921 they used to write: "Because of the high cost of building, many of our members favor postponing the project." In 1930 they wrote: "Everybody is out of work. Nobody has a penny. It is impossible to build at this time." In 1935 they wrote: "Because of poor crops we cannot think of building at this time." In 1941 the excuse is: "Because it is difficult to get steel and copper, we must give up the idea of building." There is always an excuse. John Timothy Stone once defined an excuse as follows: "An excuse is the statement of the circumstances that caused a man to evade his duty."

It is not true that every congregation should build a new church. Many an old church if solidly built, might be enlarged, if it is too small, and its worst features corrected. One church comes to mind. It had an antique sloping floor, opera chairs ranged in concentric semi-circles and radiating aisles. The chancel was a small platform in the lowest corner of the building. Back of the tiny altar was the organ and choir, their heads appearing above the low reredos. A new chancel of proper size was built on the main axis of the church and not in a corner. The floor was made level. Good benches were put in, and good chancel furniture. The people were surprised to find that they have a beautiful church in the interior, churchly to a degree. Many a badly arranged old church may be made right. Many a small church may be enlarged and improved greatly.

There are some places, on the other hand, where a new church is necessary. During October we received two letters from two different men, saying: "Our church burned to the ground a few days ago." In the Spring, winter storms take their toll. Such churches must

rebuilt.

Then there is the important subject of mission chapels. No congregation can flourish very long in an upstairs hall, an empty store room or in a basement. Again, there are new missions in every city where it is important that we get in before it is too late, and establish a mission. The older downtown churches are usually losing ground. If we neglect the poorer sections of our cities, we are as unwise as the man who was daily drawing wine out of a keg and never putting any in to take its place.

Under the present set-up, it is extremely important that we obey the law. The thing to do is to get definite and reliable information in regard to just what building materials are on the critical list. Merely to listen to somebody else's guess is not reliable. Among the men who were discussing priorities last night, there were six different opinions. There are no sources of reliable information. If it is apparent that we can have only 500 pounds of steel, or perhaps no steel at all, then the thing to do is to build without steel. Our grandfathers did it.

The big obstacle seems to be plumbing fixtures. Many a congregation has discovered that they can't get these. However, our grandfathers built churches without plumbing fixtures. Why must we look upon a chromium plated sink as so essential to the progress of the Kingdom of God? Can we not proclaim the Gospel and Salvation without having a shiny chrome urn in the basement? Perhaps the difficulty in getting plumbing supplies is a blessing in disguise. It will teach us to depend on spiritual methods in building up congregations, rather than upon doughnuts and chrome. To say: "We cannot go ahead because of the lack of plumbing fixtures, due to priorities," is a lame excuse. If our government allows us to build a wood chapel, complete except for the plumbing, then the thing to do is to build it and let the plumbing wait until priorities permit it. Or, we might shop around the house wrecking yards and pick up some old building materials, if this is permitted.

People are too easily turned aside when it comes to spending money for religious expansion. This is the worst possible time to be turned aside, or to indulge in lame excuses. People are working again, and money is more plentiful than it was. The cost of building is higher than it was a few years ago, but let us not forget that when building costs were low, few people were working, and few could afford it. To postpone all building until the war is over may be an unwise thing to do. When

the war is over, it is quite possible that many people will be unemployed. Then the list of excuses will look something like this:

1918: Because of the war we must postpone building.

1921: Because of high building costs we must postpone building.

1930: Because of the depression we must postpone building.

1935: Because of poor crops we must postpone it.

1941: Because of ban on steel we must defer action.

1945: Because of unemployment we must lay it on the table.

—American Lutheran.

Hate

Anything, God, but hate!
I have known it in my day.
We must know more than hate
As the years go reeling on,
For the stars survive,
And the spring survives,
Only man denies the dawn.
God, if one prayer be mine,
Before the cloud-wrapped end,
I am sick of hate and the waste of life,
Let me be every man's friend!

—Fanny Heaslip Lea.

Subjects for Forum Discussion

1. Citizens in the world we want to live in: Inalienable Rights and Inescapable Duties.
2. Workers in the world we want to live in: Economics as a Factor in Human Relations.
3. Patriots in the World we want to live in: Does Nationalism Menace World Peace? How shall we build a lasting peace?
4. Our Neighbors in the world we want to live in: Latin and North America, Their Mutual contributions.
5. The American in the world we want to live in: Has our American Democracy a world future?
6. Cultural Diversity—America's strength.
7. Education—Builder of Human Relations.
8. What Does Today's Youth Expect from Education? City-Country-North-South-East-West. Where do Leaders originate?
9. Intolerance—Its tool upon the Intolerant.
10. Human Relations as a Spiritual Concern. Fatherhood of God! Brotherhood of Man!

—Suggestions from Institute of Human Relations.

My PREACHING PROGRAM

by Milton Thomas



WHILE I seldom announce a series of sermons, usually the consecutive ones bear a relation to each other in an orderly system of development. I prefer to call my preaching of sermons in blocks rather than in series. Thus I have a preaching plan which I follow. This serves to keep me from ruts and hobbies and aids me to cover the whole range of truth over a span of a few years. My preaching program is planned very definitely for a month and a half, and more or less generally for two or three years. This does not mean that my plans are inflexible and unchangeable. When conditions make a change advisable of course the program is changed.

As I look back over my preaching for the past year I find that I made six major emphases or general preaching subjects: Jesus Christ, The Task of the Church, The Messages to the Seven Churches of Revelation, Attitudes Toward God, Evangelism, and Missions. The sermons on Jesus Christ were scattered throughout the year and serve to keep my preaching Christ-centered. While in general I try to bring this emphasis into all my sermons, these were definitely upon the person and work of Christ.

In the messages to the seven churches I used these not in a prophetic sense but as seven actual churches pointing out parallel conditions and advices to the church of today. Of course these particular sermons, from their name, had to be announced as a series. The sermons on missions were not given as a series. The others were more or less used consecutively but when not announced as series this could be broken into when necessary. Then to these were added the special sermons for special occasions and services, and a few miscellaneous sermons.

My Sunday evening sermons followed a consecutive study of the New Testament. Being

Emlenton, Pa.

part of a program reaching farther than one year, it found me using during the year, the latter part of the Gospel of Luke and the early part of the Gospel of John. By such a plan as this I have tried to keep my sermon subject matter varied and covering the number of emphases that are essential to a presentation of the Gospel message in its widest aspects.

My sermon topics for the past year can be classified as follows:

Jesus Christ:

The Ministry of Christ.
Barabbas or Jesus.
Whom Having Not Seen Ye Love.
Jesus Reveals Himself.

The Task of the Church:

The Gospel in Evangelism and Teaching.
Individual and Social Gospel.
The Ministry and Sacraments.
The Church at Work.

The Messages to the Seven Churches of Revelation:

The Message to the Church at Ephesus.
The Message to the Church at Smyrna.
The Message to the Church at Pergamos.
The Message to the Church at Thyatira.
The Message to the Church at Sardis.
The Message to the Church at Philadelphia.
The Message to the Church of the Laodiceans.

Attitudes Toward God:

Repentance.
Faith.
Trust.
Consecration.
Love.
Thanksgiving.
Prayer.

angelistic:

For Such a Time as This.
Following the Pillar of Fire.
Manners and Morals.
A Night at Peniel.

missions:

The Work of the Church in Missions.
The Solution of Heathenism.

Special Occasions and Services:

Christ of the Countryside (Harvest Home).
The Case for the Movies (Local Option Election).
World Peace (Armistice Day).
Facts from the First Christmas (Christmas).
What Do You Want of the New Year? (New Year).
The Passing of the Years (New Year).
Jesus Christ Is the Answer (National Week of Prayer).
A Program of Stewardship Education (Lay Activities Day).
If a Man Die Shall He Live Again? (Easter).
Elizabeth, the Mother of John the Baptist (Mother's Day).
People Known and Unknown (Memor-

ial Day).

Local Option and National Defense
(Local Option Election).

Miscellaneous:

The All-Inclusive Gospel.
The Privilege and Responsibility of Influence.
God, Our Divine Father.
Standing in the Place of God.
A Triumphant, Victorious Christian Life.
What Must I Do to Be Saved?

Evening Sermons from Luke:

The Prodigal Son.
What Shall I Be in 1960?
But God Said: Thou Fool.
The Teaching of the Master Concerning the Father.
The Kingdom of God—Its Subjects.
The One Thing Needful.
Beyond the Grave.
Works of Supererogation.
Palm Sunday, the Opportunity of the Nation.
When Thou Art Converted.
Jesus, His Death and Triumph, or the Suffering Saviour.
Jesus, Triumphant in Death.
The Resurrection Is a Fact.
Tarry Ye.

Evening Sermons from John:

Christ, the Logos.
Jesus, the Divine Teacher.
They Killed the Author of Life.
The Childhood and Youth of Jesus, or the Human Jesus.
The God-Man.
The Atonement as Taught by John.
Disciples of Jesus.
Nicodemus, the Silent Disciple.
The Teaching of the Master Concerning the New Birth.
Ye Must Be Born Again.
The New Birth as Preached by John Wesley.
For God So Loved the World.
When God Loves.
The Christian's God.
Love, Self-Control, and Efficiency.
Eternal Life Within.
Jesus, the Bread of Life.
Jesus Christ and the People.



The Editor's Columns

Whom The Gods Would Destroy

SUNDAY, December 7th, with the Christmas refrain of Peace and Good Will among men just coming again audible from the Judean hills, there sounded over the waters of the Pacific, ocean of peace and calm, the Japanese bombardment of Hawaii and neighboring islands, from the air. Death and destruction lay red in the smoldering ruins.

Slowly, a numbed, uncomprehending nation turned its ear from contemporaneous conversations seeking peace, by official representatives sent by Japan to Washington, while she, with devilish devisement took her battle positions in the dark, and dealt out a stunning and stupefying blow.

A tidal wave of righteous wrath and fiery indignation swept over the country effectually carrying away with it every vestige of political or other division and the saddened sun that peered down upon the United States on the morning of December eight, saw a united nation, a nation bound together as a great whole, for the first time in scores of years.

Thus, from the craven incursion, the first treacherous blow struck by Japan, comes the one thing they fear above all else, a united America.

The first perfect union the blow welded was one of rage. No mind could comprehend the picture of bombs on Pearl Harbor and peace advocates in Washington, both sent at one and the same time, to do their individual if diversified tasks. The plea in Washington was for more time. More time for better aim through bomb-sights in the Pacific! Cause enough for nation-wide, unrestrained anger.

But cutting down Japanese cherry trees in Washington in the dark of a blackout isn't the answer. Neither is intense, concentrated anger enough. Whom the Gods would destroy they first make mad. What is needed is the swift conversion of a unity in anger to a unity in endeavor. The U. S. has been

treacherously attacked. Now is the time for her to act and act without dissention.

It is quite one thing to take the initiative in a war and another to go to war in self defense. Never has the issue been more clear. The Church will respond in this war as she has in few wars if any. But let it be understood in the beginning that while the church hates the sin she cannot be the church and hate the sinner. We will hear much of the "little yellow devils." Let it not issue from the church. Even in such trying times as these and when dealing with such foes of humanity as the Nazi-inflamed orientals, let us not lose our sense of values nor resort to intolerance of race or creed.

We have a job to do. It will require so much of our best efforts to make impossible in our time a recurrence of the events of December 7th, that that word or deed, springing from anger, will achieve nothing more than the weakening of that arm that is directly needed. Clear heads, honest effort, total support of the President and freedom from intolerance. Let that be our aim. There is no mad dog to be muzzled. The task of the nation is to muzzle it. The church will assume her portion of the task, distasteful though it be, for she understands that without freedom as she has known it, there can be no church.

John

Time to Act!

TODAY we are faced with two philosophies of government. One is our own democratic system based on the will of the people, a system in which the state exists for the people. The other is the totalitarian system in which people exist for the state. Which shall survive?

We have witnessed small nations being

tally overrun. We are seeing madness per-
fected. Poverty, disease, misery, brutality
the very hounds of hell are let loose upon
th. Will evil triumph?

Deceit, treachery, traitors in the household,
loom large. Where are the people in those
lands where liberty is lost? No brute can do
much without followers to do the dirty work.
When a nation of people has so lost its soul
that it is willing to submit to the basest treach-
ery, treason and driving of brute force, we
have a nation of the dead. Nations first decay
from within before they are overthrown from
without. Just as soon as the people within
a great democracy become indifferent to its
preservation, just that soon will it be lost.

Let us put the responsibility this morning back
in the hands where it belongs—back with the
people like you and me. Our government
derives its powers from the consent of the
people; and if people fail, the government
fails. Do we value our democracy enough to
defend it? Are we going to permit any one
to open our gates to undermine and to destroy

As Benjamin Franklin came from the con-
stitutional convention in Philadelphia after the
constitution had been drafted, a Mrs. Powell
asked him, "Well, Doctor, what have we got,
a republic or a monarchy?" The answer of
Franklin is eternal for Americans, "A republic,
you can keep it." That responsibility is in
the hands of every American citizen.

One day the children of Israel asked Moses
to pray the Lord when difficulties beset them.
He did so, and received this startling answer,
"Wherefore criest thou unto me? Speak to
the children of Israel that they go forward!"
There is a time to pray, and a time to act.
Democracy is ours as long as we can keep it.
What keeping depends upon each one of us.
The cry must arise from every American
boat, "Great God, the Father of us all, Thou
hast been good to us. Give us the strength
and courage to keep our birthright. May the
word 'traitor' never be found among us. Keep
Thy children, true to the faith of our
fathers, not in words alone, but in action true
to good!"
—William R. Siegart.

Towers of Babel

ALL began many years ago, with man's
vain attempt, through his "bricks and
slime," to climb into some political, eco-
nomic and religious Paradise. But man's Tower
of Babel fails because of its confusion of

tongues and utter inability to understand each
other.

This is not only the plight of Europe and
Asia today, but in a too large degree, our own
beloved land. You can't build a domestic
home upon the shifting sands of opposing
ideologies, clashing philosophies and general
misunderstanding! You can't build a national
home without a common denominator of con-
tagious good-will, efficiency, team-work and a
tolerant sportsmanship. Most of our troubles
are mere grievances anyway. We think some
one has wronged and offended us, and, if he
hasn't, we fret and worry ourselves to death
surmising that he is already plotting to put
something over on us. Thus, in all fields, one
may see the pages of history all cluttered up
with warring sects, separate and unrelated
groups and entities and a whole lot of trouble
that might easily have been avoided. When
Christian Brotherhood becomes a working
principle, rather than a theoretic plank in a
platform, then and only then, will our years
record peace and progress. J.J.P.

Shooting Across the Bow

BEFORE Manila had rocked under the
impact of Japanese bombs, her harbor
waters had been mined by the U. S.
Navy forces in the Philippines. In spite of
the wide publicity given that mining opera-
tion, in the press, public notices, over the
radio and individual caution given boats of
all sizes not to venture into the dangerous
waters, there was at least one venturesome
skipper who either ignored or was unaware of
the danger and both he and his craft were
blown to bits when contact was made with a
mine. A second seaman started his boat to-
ward the fatal waters. He later claimed that
he knew nothing of the presence of the mine
field. The movement of his craft was seen by
a navy boat which fired three shots across the
bow of his sailer before she came about and
headed back into safe territory.

As long as her helmsman saw open water
ahead he had no thought for the death that
lurked just below the surface. I presume it
is natural for us to have more concern for
visual, surface danger than that which lies
unseen below. In many directions we have
toyed with our prettily enamelled pea-shooters
and held fire with our 16-inchers. Maybe we
are a trifle gun-shy. We dislike both muzzle-
blast and recoil. We don't like to hurt anyone.

(Continued on page 47)



THE CHURCH AT WORK

“Thoughts are the Seeds
of Future Deeds”

The 1942 Universal Week of Prayer *For the Church*

JANUARY 4-11, 1942

The Universal Week of Prayer is a world fellowship. It is to be observed simultaneously in all the nations. In lands other than the United States, this prayer plan and program are sponsored by the World's Evangelical Alliance. In the United States, the week is sponsored by the Department of Evangelism of the Federal Council of the Churches of Christ in America. The observance of the Universal Week of Prayer is one more strand binding the churches of the world into an unbreakable fellowship in this time of suffering and tragedy.

It is suggested that the Universal Week of Prayer be observed unitedly by the churches of a community under the guidance of the local Council of Churches or the Ministerial Association. A committee appointed for this purpose should be given the responsibility for the planning of the program, selecting the leaders for the week and the securing of the place, or places, where the meetings are to be held.

It is advisable to appoint a different leader for each day. Select leaders from among the ministers and laymen. Each leader is expected to work out the prayer program for his own meeting, using the daily topics as a guide. In

this way the topics allow for ample latitude for each leader to become creative in working out the plans and programs for his own meeting.

These prayer topics may be used by the local congregation under the guidance of the pastor or a special committee.

Theme: The Living God.

Sunday, Jan. 4: The Living God.

Josh. 3:10	Isa. 40
Psa. 46	Rom. 8:31-39
Psa. 121	Rev. 19:6
Isa. 51:9-11	

Monday, Jan. 5: The Son of the Living God.

John 1:1-18	Phil. 2:1-11
I Cor. 1:4-9	Heb. 7:25
Eph. 1:3-23	Heb. 13:8

Tuesday, Jan. 6: The Spirit of the Living God.

Matt. 3:11	Rom. 8
John 14:16; 17:26	I Cor. 12, 14
John 16:7-4:13	Gal. 4:6
Acts 1:1-8; 2	Eph. 3:14; 16
Acts 2:4	Eph. 4:1-13

Wednesday, Jan. 7: *The Church of the Living God.*

I Cor. 12-14	Eph. 4:1-13
Eph. 1:22-23	Eph. 5:23-27
Eph. 2:12-22	

Thursday, Jan. 8: *The Book of the Living God.*

Rom. 15:4	Heb. 4:12
II Tim. 3:16; 17	II Pet. 1:21

Friday, Jan. 9: *The Worship of the Living God.*

Psa. 84:2	Eph. 4:1-16
John 12: 21	I Tim. 2:1
I Cor. 1:4-9	Heb. 10:19-25
I Cor. 11:17-34	Heb. 12-18-29
I Cor. 12-14	Rev. 4-7
Eph. 1:3ff	Rev. 5:13
Eph. 3:14-21	

Saturday, Jan. 10: *A Day With the Living God.*

Psa. 23, 37, 103, 121,	Luke 18:9-14
139	John 13-17
Psa. 31:15	Rom. 12, 8, 13
Psa. 116:8	I Cor. 13
Psa. 139:5	Eph. 6:10-20
Isa. 45:5	Col. 3:1-4
Matt. 6:25-33	Col. 12-17
Luke 10:25-37	I Pet. 5:7
Luke 15:11-32	

Sunday, January 11: *God of the Beginning and God of the End.*

I Sam. 17:26	Dan. 4:17
Psa. 46	Daniel
Psa. 65:1-10	Rev. 19:6
Psa. 72; 90; 93	Revelations.
Isa. 10:5-7	

Complete Universal Week Of Prayer Leaflets may be secured by writing The Department of Evangelism, 297 Fourth Avenue, New York.)



Miles of Pennies

On one occasion Paul declared that Alexander, the coppersmith, had done much harm by interfering with the preaching of the Gospel, and many preachers since that time have complained about the pennies in the collection. But Rev. W. M. Brown, district superintendent, and Rev. D. S. Lacquement, pastor at East Alton, Ill., found one-half ton of pennies (\$1,500) of great help in lifting a church debt. Collected in two months by the members of the church and the church school, they caused a "penny-panic" in the community and the banks had to send out for more pennies. This payment inspired the membership to launch a campaign that will free the congregation from all property debt. "Despise not the day of small things."—*Christian Advocate*.

The Churches Move Forward

Per capita contributions of members of Protestant Churches increased during the past year, reports Dr. Harry S. Myers, Secretary of the United Stewardship Council, who has just released the statistics for 1941. These statistics are for the church years ending on different dates between December 31, 1940, and September 30, 1941. In this same period the membership has also increased, he says.

Giving for denominational benevolences totaled \$49,230,783.00. Contributions for local congregational expenses amounted to \$274,711,171.00, a gain of \$13,000,000 over the year before. The membership in the United States increased from 23,538,671 to 24,510,625 in the nineteen denominations in the United States belonging to the Council.

In Canada the situation is also favorable. The Presbyterians and United Church gained in membership, the Baptists and United Church increased in giving. The war has drawn their lines closer but has not defeated their Christian spirit.—*N. L. C. Bulletin*.

Churches and the Internal Revenue Code

The operation of this Code as it affects paid events in churches is interpreted by the Internal Revenue Office as follows:

A Federal Tax of one cent (1c) for each ten cents (10c) or fraction thereof of the amount paid is required under this Code where a FIXED ADMISSION CHARGE is made.

This does not apply to events where food is served, neither where the offering or admis-

sion charge is voluntary. The one fact to be kept in mind is: This Federal Tax is applicable to all events in the Church where a FIXED ADMISSION CHARGE is made.

This applies purely to entertainments, lectures, plays, etc. This Tax must be paid within thirty days of its being received. The Tax may be charged to the patron as an extra or taken out of the total receipts.

This Is the Worst—

- Of all loves: to love without being loved,
- Of all wounds: to be wounded by a friend,
- Of all fears: to be afraid of one's self,
- Of all treason: to betray one's own conscience.
- Of all failures: to fail without regrets.
- Of all defeats: to be defeated because we did not fight.
- Of all religions: to be content with things as they are.

—*The Converted Catholic.*

Boom Ahead?

Nu-Art News, a publication of Nu-Art Films, Inc., gives this estimate of the coming importance of the religious motion picture field: "The war in Europe has brought demands from religious organizations for religious pictures in 16 and 8 millimeters. It is estimated religious pictures will increase 16mm business alone by around 10,000,000 feet during the next year." This contention is based on the information that at least five different groups are entering into the religious film production field and the fact that machine manufacturers have been crowded with orders to deliver 16mm equipment to religious organizations.—*Religious Projector.*

When Is a Letter of Transfer in Order?

There seems to be a lack of understanding on the part of some with regard to letters of transfer to another congregation, and under what conditions letters of transfer may be issued. Here is a typical case which came to the pastor's desk recently:

A young man left our church several years ago and moved to another city. Nothing has been heard of him since then. Thus, he was dropped from the membership of our church. But, just recently he sent in a request for a letter of transfer, stating he was joining a church of another denomination.

In the first place, not being a member of our congregation for several years, there was no membership to be transferred. The only thing that could be given would be a letter

stating that he *had* been a member up until such a time. Moreover, a letter of transfer implies that the member is in good standing in the church from which he requests a letter of transfer. If he has neglected the Holy Communion, the Word of God, and the support of the church, he is not a member in good standing. If a member is a good Christian, he should not wait for several years to unite with another congregation when he moves into another city. He should do that within a short time and his membership in the other congregation would then be in good standing.

Then again, a letter of transfer cannot properly be issued to a congregation of another denomination but only to one of the same faith. When a person is confirmed at the altar of a Lutheran church, after having been properly instructed in the saving truth of God's Word, he solemnly vows that he will "continue in this faith even unto the end." How, then, can a transfer be issued in that case? To do so would be to sanction wrong doctrine, which means a departure from the truth of God's Word. Here we need to be reminded of the admonition of the apostle: "Continue thou in the things which thou hast learned and hast been assured of."—*R. D. Linhart, Lutheran Standard.*

"Date Night" at the Church

"One Year of Date Night" is the title given to the first annual report of a quite unique social experiment in the First-Pilgrim Congregational Church, of Buffalo, N. Y., where Rufus Ansley is the minister. This church located in a mixed area of homes, apartments and rooming-houses, set itself to serving socially the many young people of the neighborhood, who had no meeting-place for a social fellowship. Each Friday evening a "date night" was held at the church. During the year 8,939 registered for these evenings, or an average of 194 per night. The plan involved 2,438 different persons. By far the greatest number were between 15 and 25 years old, inclusive, 1,965 giving these ages. Members of 302 different churches have attended, as well as 241 non-church members.

A report on the project states: "We set out to find at least a partial solution to the problems of loneliness and the attendant barrier to social life. We intended to provide a place for wholesome recreation for the economically handicapped. This has been done. The almost unbelievably good behavior of so many thousands of strange and teen-age young peo

has been exceedingly gratifying. In short, the main purpose of every church, the building of good will and the establishment of church fellowship and the provision of an abundant life, has been successfully conducted so far as 'date night' is concerned.

"As always in church enterprises, we have had secondary rewards. Our Fireside Club has flourished in new life and growth, largely due to the club's devotion to this activity. Needless to say, the committee members who met after 'date night' week after week and month after month could not and did not meet for personal recreation. It was hard work. The young people of the Pilgrim Fellowship, who have assisted materially, have not taken on new life. We have seen our dead cast on the waters. We have had it turned to us. No one could view the happiness of those attending date night without a profound sense of gratitude for the facilities which could give recreation to so many thousands!"—*The Christian Century*.

You May Have an Acorn from the Wesley Oak
Miss Virginia Kent of the Methodist Church, Simons Island, near Brunswick, Ga., gathers acorns from the myriads which have fallen from the ancient moss-hung giant oak under which John Wesley preached in 1736. If you appreciate historic Methodist mementos she will be glad to mail you one that you at a distance may share in the general friendly hospitality of her community of Methodism. Please send a stamp with your name and address to Miss Virginia Kent, Box 104, St. Simons Island, Georgia.

Prayer in Time of War

Oscar Thomas Olson, in Zions Herald

O God, our Father, in whose will is our peace, help us this day to unite our hearts in fellowship with all Thy seeking and suffering children as we worship Thee. Look upon the humanity whose redemption Thou dost desire, now broken and bleeding under the awful surge of war; and bless with wisdom and courage all who venture to follow Thy searchlight of truth and righteousness.

Father of mercies and God of all comfort, in all our afflictions art afflicted, look in tender compassion upon all who are suffering in this time of strife and warfare of nations. Mercifully hear our prayer, Thou who canst bring good out of evil and makest even the wrath of men turn to Thy praise; that we may be brought to a lasting peace built upon

justice and good will; and grant that the nations of men may be united in a fellowship of mutual understanding and helpfulness, for the promotion of Thy glory and the redemption of all mankind; through Jesus Christ, our Lord. Amen.—*Christian Advocate*.

A Gift in Braille

Mrs. B. O. Bowers of Wichita, Kansas, reports the following incident which was started through an item that appeared on this page in the last February issue of the JOURNAL.

"My fifth grade class was studying 'How Our Bible Came to Us,' in the weekday church school. The day we began to learn of the work of the translators I showed some texts in Braille as well as the familiar booklet showing John 3:16 in many languages. A child asked if all of the Bible were printed in Braille and another asked if any of us had ever seen one. Other questions prompted my telling of the class which purchased a New Testament in Braille for a blind boy. Immediately they suggested getting one as a gift to a blind person.

"We appointed committees at once to investigate and plan for the session when the book would be presented. A finance committee, a program committee and an invitation committee served. Very soon the class decided to share this session with other grades attending church school at that hour. After Miss Ruth Riggs, a Wichita University student, accepted their invitation, I talked with her so that she was prepared to 'glorify' their plan—which she did in such a fine spirit. A child introduced her and her 'seeing-eye' dog. Another told interesting facts learned in our class about the Bible. Another presented the book containing Luke and John in Braille and asked her to read certain verses. She was glad to have their gift, as she had no part of the Bible in Braille. Blind about ten years, she mentioned the help verses 'hid in my heart' have been. She also told about her seeing-eye dog as a helper. When she let the boys and girls ask questions, we were surprised that so few of the questions were about the dog. Nearly all were about helpfulness, the gift of Braille and expressions of thankfulness."—*International Journal of Religious Education*.

World Day of Prayer

The theme of the program for World Day of Prayer, February 20, 1942, is "I Am the Way," and materials are now ready for distribution. This year the program was prepared by a group of three women: a former teacher

in Ginling College, China; a German who is the wife of a German pastor and who was confined with him in a concentration camp until recently and whose son is still in a concentration camp; and a French woman isolated here from her family in France. Out of this rich background of faith in the face of discouragement and dangers they have prepared this 1942 program. Program materials should be ordered as early as possible from The National Committee of Church Women, Room 63, 297 Fourth Avenue, New York.

Pastoral Visitation

There is no doubt that visitation, when properly carried out, is closely related to a minister's preaching. It acts and reacts on what he says. Intercourse with his people will enrich his preaching, making it real, practical, sympathetic, and alive. The life of the preacher in the week will either deepen or remove the impression of the sermon. His people will naturally want to see and know whether he is the same in and out of the pulpit. It is also in many cases more likely that they will come to hear a man whom they meet in the week. There is a constant danger of a minister coming under the category of the Scottish pastor who was said to be on weekdays "invisible," and on Sundays "incomprehensible."

If we keep the New Testament proportion in view we shall find that the emphasis is laid upon preaching and teaching, and everything else must be regarded as secondary. The proclamation of the gospel to sinner and to saint is the supreme work of the ministry, and as it demands strenuous preparation of spirit, soul, mind and body, it is obvious that nothing must be allowed to weaken it. But if visitation is kept strictly subordinated to preaching, it will prove one of the most unfailing opportunities of ministering to those who are familiar to the preacher, whose life he knows, whose interests he appreciates, whose joys and sorrows are his own, and whose life in Christ is his constant thought and prayer.

—W. H. Griffith Thomas, *Moody Monthly*.

God Runs My Business

The story of R. G. LeTourneau, by Albert W. Lorimer, will soon be for sale in your local book store, and you will want to read it, and make it available to the leaders in your Church. "Bob" LeTourneau was in turn farmer, foundry apprentice, master molder, garage mechanic, laborer, inventor, manufacturer, industrialist, business man, and Evan-

gelist. In other words, most of us can "see ourselves" in his experiences. The price is \$1.00, and it is published by Fleming H. Revell. It is well illustrated, has a foreword by Dr. Ironside of Moody Memorial Church, Chicago, and the following chapters: Dirt in the Carburetor, Twig is Bent, A Broken Neck Working on Sunday, On Going to Law, Peoria is Taken, An Elopement, Georgie Adventure, Toccoa Benefits, Christianity in the Shop, Personal Evangelism, Farms and Conferences, The Lord's Treasury, Trip Through the Plant, President of the Gideons, Business Man's Message, Gospel Headquarters. Lay aside the dollar, and better enter your order at once.

The C. R. L. A. of Harrisburg

One of the outstanding programs in America in training recreation leaders for the churches is found in Harrisburg, Pennsylvania. This is a Christian Recreation Leaders' Association and Institute. Begun seven years ago with just a few people interested in improving recreation in local churches and Christian organizations, the Association has developed until last year over 300 people were reached. Most of these took part in the three week institute which has become an annual event.

Throughout the year the Association presents monthly programs which are largely in the hands of young people themselves. These evenings are for the stimulus of local church leaders in recreation and provide continuous training in this field. They open with a 6 cent supper, 50 cents going to the cost of the meal and ten cents covering cost of decorations, leader, and mimeographed material. The committees which are constantly at work endeavor to bring new and clever ideas which are enjoyed by the group in attendance and can be carried into practical use in home church situations. Some of the clever parties and banquets are indicated in the following list.

Make It and Play It Party

The group made things at tables, such as games, center pieces, yarn dollies. Each group set up and made ready one game for the whole group to enjoy. These homemade creations included potato golf, calendars on floor for ringing a number, wire hoops for chain leg ring toss, rolling of ball between milk bottles, balancing of ping pong ball on string of hearts, badminton birdies thrown through a triangular hole. When the games were completed they were played in succession.

groups of eight.

Snow White Party

Each table carried one of the scenes of "Snow White and the Seven Dwarfs." Snow White, in costume, emerged from an improvised little house which served as background, preside over the program. Selected because of her ability as a soloist, she sang "The Wish-You-Well," led in the group singing of "Whistle While You Work," "Heigh-ho" and other familiar songs. A clever drama, created by some talent, was staged by "Seven Dwarfs." Prizes were given for each of the dwarfs under the cover-all title "Jolly are the Dwarfs."

An Evening of Harmony Banquet

The motif for decorations for this occasion centered on use of the musical staff, score and notes. Black and white predominated with here and there a dash of color. A musical program featuring talent in the group comprised the main part of the evening's entertainment. This was presented in a raised platform centered in a sunburst of Christmas tinsel strands with hidden flood lights. At each side was a standard where cards with program features were changed as trumpeters in page boy costumes gave announcement of each feature.

Army Night

Several military reservations near the city

have had representatives at the various programs. Recently the young men from the Carlisle, Pennsylvania, Military Reservation were asked to lead one night's program. They presented "A Day in Military Camp."

By-products of this Christian Recreation Leaders' Association have been as important as the specialized training given. Primary among these has been the opportunity for a creative outlet of youthful talent and enthusiasm. Committees meet many evenings in preparation. Ideas are shared. Originality has its chance for expression.

Need we say anything about the inter-denominational aspect of this Association? This is one of its happiest features. Young people from a score of denominations are enrolled in its membership. Friendships cross denominational lines without anyone's being concerned about the other person's church ties or peculiar beliefs.

Each year the C.R.L.A. assumes a larger place in the life of the city. The churches seek to send their ablest young people for training. Young people are eager to attend. The crowds are now becoming so large for monthly meetings and the annual Institute that limitations are being placed on those who may attend. The whole program is worth duplication in many other communities.—*Raymond M. Veh, from Internat. Journal of Religious Education.*

WHAT TO DO WHEN THE AIR RAID ALARM SOUNDS

Official air-raid warnings, sounded by sirens on fire apparatus, will consist of a *long blast followed by a short blast* repeated for about five minutes. The all-clear signal consists of a series of short blasts sounded for about five minutes. The things to do when the signal sounds follow:

In Case of an Alarm

Above all, keep calm. Don't create panic. Get off the streets but don't run—walk.

If within five minutes of home go there. If at home stay there. Home is the safest place. Don't mingle with crowds.

If more than five minutes from home seek shelter in the center portions of nearest building. Avoid top and lower stories of buildings. Stay away from windows and outside walls. Avoid elevators.

Motorists should park cars and seek shelter. Stay out of subways. They are not safe. Put out lights. Avoid use of telephone.

Remain calm.

In Case of a Raid

Shut off all gas ranges, heaters and furnaces. Turn off pilot lights.

Fill bathtubs and buckets for use of firemen if mains break.

Go to room with fewest windows and lie down. Keep radio turned on. Leave at least one window open.

If incendiary bombs fall, spray water on them. Never use splash or stream of water, as the bomb will explode. Bomb will burn fifteen minutes if left alone, only two minutes if sprayed. Don't use a chemical fire extinguisher on bombs.

Co-operate with air-raid wardens. Obey instructions. *Above all, keep calm.*

The duties of civilians are as vital to the country's welfare as are those of the armed forces. Obey these instructions carefully. Don't get excited. Your safety, as well as that of your family, your fellow workers and others may depend on how you act.



THE PULPIT



DARE WE KEEP OUR FAITH

By Stanley C. Tiller

"For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land"—Jeremiah 32:15.

"Yet I will rejoice in the Lord, I will joy in the God of my salvation."—Habakkuk 3:18.

FAITH, some one has said, is the great confidence that we are sons and daughters of a loving God. It is the great conviction that there is, beyond the bournes of time and space, a Power, a Wisdom, a Will which is mighty enough to explain ourselves, our universe, and the far-flung process of which we are a part. Faith is the great certainty which begins where a lesser certainty ends.

Undoubtedly, there are thousands of people who have such a faith today, and fully appreciate its need for a time like this. But they find it increasingly difficult to keep it when everything about them is going to pieces and organized force seems to point to a contrary conclusion.

Who, for instance, will say that it is easy to pick one's self up out of the shattered debris of what was once one's home, or to be one of an army of half-starved, homeless, wretched refugees wandering from one section of the country to another, and still believe in a loving God who knows what He is doing and where He is going? Who will say that it is easy to keep one's faith in God under conditions like these? And yet, that is the kind of faith we dare not lose. We must strive to keep alive the faith proclaimed by the Oxford professor of mathematics, in his story of ALICE IN WONDERLAND—that there is Another than earthly beings moving in our universe, telling us that we cannot and must not let our faith die; that because right is right and God is God, some day our faith will be justified. History and literature, at least, confirm such

Flanders, New Jersey

faith.

1—The Faith of Jeremiah

We need to have and to keep a faith like that of Jeremiah. Evil was rampant in Jeremiah's world even as it is in ours. He saw the army of Nebuchadnezzar laying siege to his beloved city, and conditions looked hopelessly bad for his nation. Nebuchadnezzar's army was certain of victory. At such an hour Hanameel, a cousin of Jeremiah, came to sell him a piece of land in Anathoth—in a besieged territory. Under the circumstances the piece of land had really no market value, and it is somewhat doubtful whether Hanameel could have sold it to anyone else in Jerusalem. But Jeremiah records: "I bought the field that was in Anathoth of Hanameel mine uncle's son." He also records why he bought it: "For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land." In other words Jeremiah bought a piece of land which his cousin regarded as valueless because he had faith in Another than earthly beings moving in this world. And he believed that Another than earthly beings would one day restore the people to sanity and the land to its rightful owners. Yes, Jeremiah dared to keep his faith in God. He was willing to risk his money for such a faith. He believed that God was bigger than the forces of evil harassing his civilization. He saw amid the wreckage of this earthly city the battlements of a heavenly city. And his faith said that God would bring it to pass.

Dare we commit our faith to such a practical exhibit? When we think of the plight of the people of Norway, Czechoslovakia, Denmark, Poland, Finland, Belgium, Holland, France, China and other nations, we need to affirm our faith in a God who cannot be "Blackedout." The lights of Europe may be

t. The lights of political, economic and social systems around the world may be flicking, flickering, and even dying, but our Christian faith insists that God is still mighty enough to roll back the onrushing tide of hostile human forces to make way for his righteous triumph over the ruthless passions of men.

Perhaps it is not too difficult for many of us to appreciate the pessimism of Jerome over the decline and fall of Roman civilization. But let us never lose sight of the fact that in contrast with Jerome there stood out a Jeremiah-like contemporary—Augustine. Augustine, by his audacious act of faith, achieved belief in the "City of God," and dared to keep alive, amidst the devastation of his earthly city, the faith that a new day would eventually dispel the shadows of the contemporary moment. Augustine's faith was justified. Dare we keep our faith?

-The Faith of Habakkuk

We need to have and to keep faith like that of the prophet Habakkuk. Habakkuk has been called the prophet of confidence amidst calamities. For he, too, saw his country invaded by irresistible enemies. Precious trees were hewn down or girdled; fields stripped and covered with stones to make them untillable. Flocks and herds were looted and carried away. Wrong was indeed on the throne. But listen to the prophet sing: "Yet will I rejoice in the Lord, I will joy in the God of my salvation!" This is faith. Habakkuk does not deny the terrible fact of evil, but from the evil around him he believes that an ocean-like righteousness will ultimately cover the earth. He is not unmoved by the injustice and brutality he sees about him, but in his perplexity over injustice and brutality he climbs his tower of faith; where he receives from God the assurance that, despite everything else to the contrary, the divine purpose will ultimately be fulfilled; that the world is so constructed as to spell final defeat of evil and insure the ultimate triumph of righteousness—an assurance which was justified in less than seventy years by the fall of the Babylonian Empire. When the prophet's little world was shattered around him, then came the certainty that God's arm was not shortened nor was his love testing him off. Dare we keep this kind of faith today?

Look at the events concerning two nations that have taken place in the lifetime of many of us living. In 1872 Germany conquered France, took Alsace and imposed a heavy reparation. From 1872 to 1918, a period of forty-six years, France nursed the hope of revenge.

With the aid of the Allies, in 1918 France crushed Germany and imposed an equally heavy reparation, together with other restrictions, upon Germany. Today, this year of our Lord 1942, Germany dominates France again, and her treatment is creating new resentments. Here surely is cause and effect. But dare we cling to the faith that man will some day discover cause and effect in the realm of human and social relations as he has done in the realm of the material world, and that he will make this discovery before our whole civilization sweeps downward to utter ruin? Dare we keep our faith?

III—The Faith of the Early Disciples

Finally, we need to have and to keep a faith like that of the early disciples. The disciples of Jesus faced the choice, very early in their career, of keeping their faith in the invisible good or surrendering their faith to the visible evil about them. Very early in their career, they came in conflict with the hostile world of their day. Look at that incident associated with the Holy Supper. It happened on a late evening in spring in the year 33 A.D. Having sung a hymn, the disciples left the familiar upper room of a home in Jerusalem and went out into the blackness of the night, but they had not gone far before they encountered the hostility of a haphazard mob, determined to capture Jesus. Their first impulse was to resort to the sword to defend themselves and their Lord. But this first impulse soon changed to a firm determination to keep their faith in the ultimate triumph of their Master's way of life—a way of love and fellowship.

However much some of us may doubt the possibility of applying this principle to the world of our day, we cannot doubt its survival value in history.

The story is told that during the Napoleonic invasion of Italy, the great French general quartered his soldiers in the convent dining-hall in Milan where Leonardo da Vinci had painted "The Last Supper." The soldiers, we are told, amused themselves by throwing bricks at the figures in the picture. It is interesting to contrast the two scenes which this picture presents. Leonardo da Vinci's picture portrays a scene in the life of our Lord which took place in a house in Jerusalem where Jesus broke the bread of farewell with a small group of men who had been apostolized in his faith. These men went out from that house believing in the conquering love of Christ, believing that Christ's doctrine of love was stronger than the doctrines of force which were predominant in

their world.

The second picture which this story portrays is a scene in the life of one of the most powerful figures of the nineteenth century—Napoleon Bonaparte. His followers were apostolized in the doctrines of force, sent out to overthrow the world, mocking the faith and vision of the twelve men associated with Christ in Leonardo da Vinci's picture. Dedicated to Napoleon's way of life—force. What a picture in contrast this is! The world has long since forgotten what Napoleon's men were fighting about. But the faith and vision of those men associated with Jesus at the "Last Supper" is still an inspiration in Christian fellowship, sustained by a great faith in the triumph of

goodness in a world where force and might were enthroned. Dare we keep that kind of faith today?

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart;
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!"

Yes, we must strive to keep a faith like singing bird when the storm is raging, like bugler's call when an army is in full retreat sounding an advance.

"A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt. . . ."

The STARS in their Courses

Clarence Edward Macartney, D.D.

Judges 5:20. "The Stars in their courses fought against Sisera."

MAN has no chance when the stars are against him. Sisera had on his side the vast host of the Canaanites and nine hundred chariots of war; but the stars were against him. Hence he fell.

For twenty long years Israel has groaned under the hand of Jabin, the king of the Canaanites. His nine hundred war chariots, the ancient substitute for the modern tank, rumbled heavily over the land, and no Israelite dared call his soul his own. But there was a woman who had a vision of a free nation. Deborah delivered Israel because she inspired Israel. When the Spirit of the Lord came upon her as she prayed under the palm tree, she sent for Barak and bade him assemble the people on the banks of the ancient river Kishon. There, under the shadows of Mt. Tabor, the little Hebrew army of ten thousand men put to flight the mighty host of Sisera. Sisera himself was killed by the hammer blows of Jael, the patriotic wife of Heber, when he took refuge in her tent.

A great victory always deserves a great song, and never did a great victory have a greater song than this victory of Israel over Sisera. In the Song of Deborah the whole history of the war is rehearsed. So great was

the victory, so complete and disastrous the overthrow of the enemy, that it seemed to Deborah that all the forces of the material world were under orders from Jehovah to fight for Israel. "They fought from heaven; the stars in their courses fought against Sisera."

The stars in their courses fought against Sisera! This is a poetic and magnificent statement of the belief that the world has a moral order; that right and justice are at the heart of the universe; that retribution and judgment are ever on the path of the evil doer, and that however formidable and impregnable and invincible present systems of evil may appear to us, their final doom and overthrow are certain.

The present world scene, indeed, seems to be altogether against such a theory of history and humanity. The present order of the world seems to mock at the belief that the stars are fighting against the evil doers. Never in our memory, and to our view, have might and force been so formidable, so brutal, so entrenched, so irresistible. What a scene, incredible, but grimly true, meets our eye in Europe today. From the North Cape to Greece a vast portion of that continent lies under the rule of brutally organized force and might; and now a fifteenth nation has been assailed and invaded. Everywhere one sees blasted cities, sinking ships, pillars of smoke going up by day, pillars of fire going up by night, venerable and

Pittsburgh, Pa.

toric buildings, vocal with the accents of
note ages and with the personality of nan-
ns, now reduced to ashes and rubble. Every-
where desperate hordes of refugees and exiles.
altitudes at night crying out, "Would God
were morning," and then when the day has
owned and brought them new dangers and
w suffering, crying out, "Would God it
were evening." The Four Horsemen of the
ocalypse, the White Horse of Pestilence,
e Red Horse of War, the Black Horse of
mine, and the Pale Horse of Death are
ain on their deadly and ruthless march,
erywhere crushing, riding down, and de-
stroying mankind.

How then, confronted with such a scene as
is, can we dare to say that the stars in their
courses fought against Sisera, and that justice
and righteousness are always stronger than
right and hate and fear? Is not the lesson of
the day rather that ironic dictum of another
great conqueror, that God is on the side which
is the strongest artillery, and that the stars
fight on the side which has the strongest
artillations?

But the darker the hour and the more terri-
fying the scene, the more strengthening and
inspiring is the accent of a great statement
like this. The very author of that saying about
the strongest artillery is himself one of the
chief illustrations of the truth of our text,
namely, that the world has a moral order, and
that the stars are fighting against every Sisera.
The history tells of the captivity of Israel, of
nations enslaved by Egypt, Babylon, Assyria,
Rome, it also tells of the overthrow and de-
struction of all those kingdoms and empires.
One by one, they tower and are gone.

The review of history tells us, too, that
the good and the great things of life have
never yet been destroyed. They were sub-
merged for a time, perhaps, flouted and
mocked at; but always they emerged again,
shut and indestructible. When the deluge
of barbarism and animalism and cruelty has
subsided, then always the sacred heights of
Golgotha and Calvary have again appeared above
the waste of waters, as the tops of the moun-
tains did after the waters had abated in the
Babylonian deluge. Things that were tempo-
rarily were shaken down. Things for which
God had no further use were removed, that
the things which cannot be shaken might re-
main. So said Cromwell: "What are all our
stories but God manifesting Himself, that
He hath shaken down and trampled under
foot whatsoever He hath not planted."

No; the great things have never perished.
The purifying love of country, hatred of

tyranny, the sense of justice, the desire to
do good to one's fellow man, the scorn of
meanness and wickedness, belief in the soul,
belief in God, belief in the hope of immor-
tality, have these ever died or disappeared,
even in the darkest ages? At a recent uni-
versity commencement, waiting for the aca-
demic procession to form, one of the trustees
said to the company assembled in the presi-
dent's offices that Christianity today seemed
to be in eclipse. But the president responded,
"It may be in eclipse, but it will emerge
again. It has always been so in the past; it
will be so in the future." The great things of
the Christian faith may be for a time, under
a shadow. To contemporary and distraught
observers they may seem altogether impotent
and insignificant; but always they emerge
again, triumphant and indestructible.

Truth crushed to earth shall rise again,
The eternal years of God are hers;
While error, wounded, writhes in pain,
And dies amid her worshippers.

All overthrows, all defeats, all disasters, all
martyrdoms, all Gethsemanes, and Calvaries,
do but sway the future. The tide always
turns.

Another very impressive thing about history
is the sudden, unexpected collapse of evil sys-
tems and evil tyrants and evil nations. In
1812, when Napoleon seemed to be in the
hour of his greatest power and influence, and
his word was law from Sweden to the Medi-
terranean, he invaded Russia, mysterious, om-
inous, prophetic Russia. Today, the pyramids
of French cannon and cannon balls that you
see piled up before the Kremlin at Moscow
show the high watermark of Napoleon's career
of conquest. From Moscow to the Nieman
his legions lay scattered in the snow, frozen
in the rivers, dead on the successive fields of
battle. In a single campaign the greatest vic-
tories of history were suddenly succeeded by
one of the greatest military disasters of all
time. To this day, at least until the godless
Russian Revolution, the Russian people, real-
izing that in their deliverance that there was
something more than the genius of Kutuzov,
and what they called "General Winter," cele-
brate that overthrow by chanting in their
churches the great song which the Hebrews
chanted when the hosts of Sennacherib, with-
out an arrow shot against them, melted away
before against the walls of Jerusalem: "God
is our refuge and strength. The heathen
raged; He uttered His voice the earth melted."

The stars are never in a hurry, but when
they do move, woe to him who is against
them. God takes a step, and the ages have

elapsed.

What about the present crisis and present Siseras? I am thinking, as I hope you have already observed, not in the terms of the brief present, but in the terms also of the past and the future, in the terms of the ages, in the terms of the Bible, in the terms of God, with Whom a thousand years are as one day. But what of the present?

The stars in their courses still fight against Sisera. The present invasion of Russia by Hitler, that Russia with which the old time theologians used to identify the mysterious Gog and Magog of the book of Ezekiel and of the Apocalypse, may spell the overthrow of two brutal systems and two brutal dictators, Hitler and Stalin. Certainly both of these systems have been too cruel, too brutal, too arrogant, too greatly sinning against the Holy Spirit that is in humanity, to long endure; especially the system of Hitler, which in addition to all its other enormities, has lifted up its hand against God's Chosen People.

I came to that chapter in the book of Daniel where Daniel interprets Nebuchadnezzar's dream of the great tree that reached unto heaven, in whose branches the birds of heaven dwelt, and under which the beasts of the field had shadow. In his dream he saw the tree cut down and left desolate with its branches cut off and its leaves scattered. Daniel told Nebuchadnezzar that he was this mighty tree. Like it, he would be cut down, and like it wet with the dew of heaven, and his portion would be with the beasts of the field, till seven times passed over him.

Unwarned by this terrible vision, Nebuchadnezzar, twelve months afterwards, walking on the walls of his palace, surveyed his great capital and said, "Is not this great Babylon, which I have built by the might of my power, and for the glory of my majesty?" While these very words were in his mouth, the decree of God fell upon him. He was driven out to eat grass as oxen, and his body was wet with the dew of heaven, and his hair was grown like eagle's feathers, until he learned that "the Most High ruleth in the Kingdom of Men and giveth it to whomsoever He will."

Daniel is a good book to read in this hour; but so also any book or any page of the Bible, for they all declare this same truth—that the Lord ruleth in Heaven and on earth, and that the stars in their courses fight against Sisera. Do not forget the stars, and what they stand for, that God who "made the stars also." The silent, majestic, all-seeing stars, still look down; but where are kings and empires now upon which they once looked, "of old which

went and came?"

This is a truth which applies also to our own individual lives. God and all the spiritual powers are against whatever of evil there may be in our lives. Envy, hatred, jealousy evil speaking, lust, unbelief, no one can permanently prosper along those lines, for the stars and the universe are against him. The stars are on God's side, and God's side is Christ's

DON'T SCOLD

F. Jefferson Neal

"Neither do I condemn thee. Go and sin no more." John 8:11.

SCOLDING is one of the apparently satisfying temptations of today. We like to give people a piece of our minds. We delight in telling folks "where they get off." We get a certain unctuous satisfaction in chiding others for their short-comings. Yet that is the very last thing that a Christian ought to do. One of the characteristics of Jesus when confronted by human frailty, was that He never scolded people. There was abundant cause for rebuke yet He was more concerned about the sinner than the sin. He hated the crime but He sought to reclaim the criminal. He abhorred the evil but He strove to salvage the victim. He came to seek and to save that which was lost. With penetrating rapier-like thrusts He dispersed a lynching crowd by the words, "He that is without sin cast the first stone." When the malevolence of Jewish hatred and Roman brutality burst about Him on Calvary He cried, "Father, forgive them, they know not what they do." Stephen, the first martyr, echoed his Master's spirit with, "Lay not this sin to their charge." Paul emphasizes the principle in, "If thine enemy hunger, feed him; if he thirst, give him to drink." Victor Hugo in "Les Miserables" pictures the saintly bishop protecting Jean Valjean from the law, as he gives him the silver candlesticks, with the words, "Never forget that you have promised me to use the money to become an honest man . . . Jean Valjean, my brother, you no longer belong to evil, but to good. I have bought your soul of you. I withdraw it from black thought and the spirit of perdition and give it to God."

Despite the counsel of friends or the go-

Ashtabula, Ohio

discouragement, the preacher must guard against the subtle snare of scolding. People do not attend church, they do not pull their weight, they do not provide adequate support, they shirk responsibility, they desecrate the Sabbath, they fall far short of their religious obligations. Scolding doesn't do the least good. A metropolitan minister once remarked that when he let loose a torrent of rebuke, his congregation would put up their spiritual umbrellas so that all his thunderbolts fell upon their neighbors. When Paul was tempted to ensure an erring member of the Corinthian church he was dissuaded by the knowledge that it would advantage the cause of evil. Satan takes advantage of things like that, that is one of his maneuvers! Scolding promotes the interests of evil. That woman of the streets might have gone forth more hardened and brazen than ever to her shameless traffic. Instead of branding her with the name that her reputation warranted, He said, "Neither do I condemn thee. Go and sin no more."

Scolding doesn't pay. We gain absolutely nothing by it. We aggravate the offense rather than redeem it. We harden the sin and do not soften the sinner. It is a signal of weakness and defeat, it is a symptom of fear. The senseless murder of innocent hostages in a hundred-fold vengeance is a panic-stricken posture. The bombing of defenseless cities, the destruction of treasured shrines, the plunder and pillage of sacred altars is a fear-untuned admission of defeat. Scolding is an acknowledgment of spiritual bankruptcy. But Jesus went further than that. He placed at the very heart of His Sermon on the Mount the injunctions, "Judge not that ye be not judged; condemn not that ye be not condemned." We cannot afford to scold unless our own records are blameless. People in glass houses cannot afford to throw stones. The preacher cannot point the finger at the law, the judge cannot impute the blame to the prisoner at the bar, the community cannot load all the responsibility upon the shoulders of the criminal it produced. Our entire civilization is implicated in the present world catastrophe. It behooves us to withhold judgment from our fellow-men, to hold "malice toward none but charity for all." Richard Baxter, the Puritan, is credited with the saying when he saw a drunkard reeling on the London streets, "There goes Richard Baxter but for the grace of God." Nathaniel Hawthorne portrays Arthur Dimmesdale writhing in agony in secret shame and Hester Prynne stands in the pillory for their joint sin. She wears a scarlet letter embroidered upon her cloak, he wears it branded

upon his heart. When we are tempted to condemn others we had better examine the measure of our own guilt. When we are moved to apportion the guilt of world tragedy we must be sure that our own skirts are clean. Nathan still stands before David with his parable of the one ewe lamb and his accusation of, "Thou art the man."

Scolding does not pay! Scolding involves our own guilt! Scolding reveals our woeful ignorance! To know all is to forgive all. Jesus knew what was in man. Tradition has it that when that woman was jostled into His presence He wrote in the dust the secret lives of her accusers. It was that revelation that promoted the stampede. G. K. Chesterton has whimsically said that if one went to the front doors of the most respectable people and cried, "Flee for your lives, all is discovered," there would be an immediate rush for cover. It is not wise to speak without the facts. The story is told of a Scottish professor demanding the young men of his class to raise their right hands in assent to a certain proposition. All hands were raised with one exception. The demand was repeated in growing anger by the teacher. Again all hands save one were lifted. In furious wrath the dominie ordered the young man to advance to the desk and there discovered the sleeve of the lad's coat was empty. With tears flooding his cheeks, the old professor stepped from the platform, placed his arms about the boy's shoulders and kissed him upon the cheek, as he said, "I didn't know! my boy, I didn't know!"

Jesus knew what was in man, and He said, "Neither do I condemn thee. Go and sin no more" . . . "Don't scold!"

This I Know

They list for me the things I cannot know:
Whence came the world? What Hand flung
out the light

Of yonder stars? How could a God of Right
Ordain for earth an ebbless tide of woe?

Their word is true; I would not scorn their
doubt

Who press their questions for the how and why.
But this I know: that from the star-strewn sky
There comes to me a peace that puts to rout
All brooding thoughts of dread, abiding death;
And too I know, with every fragrant dawn,
That Life is Lord; that, with the Winter gone,
There cometh Spring, a great, reviving Breath.
It is enough that life means this to me;
What death shall, mean, some sunny Morn
shall see.

—Thomas Curtis Clark.

The Lord's CHASTENING

William R. Siegart, D.D.

"My son, despise not the chastening of Jehovah; neither be weary of his reproof. For whom Jehovah loveth he reproveth, even as a father the son in whom he delighteth."—Prov. 3:11-12.

ANCIENT wisdom carries its truth through all time. We have periods when we tend to discard all learning of past ages, trying to seek for ourselves great moral truths. Yet again we return to things which others have learned long before we were born. It is this eternal value of wisdom gleaned through the ages which brings us to an humble consideration of the fact that we are surrounded by certain compulsions.

It is an interesting thing to take the monthly crop of magazines, and books, and let them lie for months, or even a year, then read them. It is a surprising experience. One finds that there is much which can be passed by without reading. Its transitory nature has made it no longer of interest. In the ultimate scheme of things it might as well have been left unwritten. But there are other things which command our attention. They have certain truths which do not depend upon time or seasons. These carry weight and leave behind them values which meet life.

Such are things like ancient proverbs which carry truths applicable to any age. Our text deals with the Lord's chastening. Another word for it is discipline. But discipline is a word seldom liked today. We tend to flee it because it brings compulsion in its train. And to be compelled to do certain things, or bear other things, is beyond our immediate desire. Yet a proper acceptance of life's compulsions tends to create character which is fine and noble.

Consider first the reason for discipline—love. Love certainly brings with it responsibility and sacrifice. It brings other things also, for it is not lightly to be accepted. The reason the Lord chastens His own is because He loves them. Even the earthly father disciplines the son in whom he delighteth.

We do not discipline those in whom we are not interested. But those dear to us we want to grow aright. The father will discipline the child because he loves it. No other cause of discipline is acceptable. Without discipline the life becomes one of hazards which might easily be avoided by proper discipline.

So from the great love which the Heavenly Father has for His earthly children there comes the compelling force of a discipline which is to strengthen the soul.

We may look at this compulsion in one of two ways: sit down, brood over it and nurse our hurts in bitterness of soul. Such brings only increased destroying power, for we magnify supposed wrongs and isolate ourselves from both God and man.

One of the things which psychological science has unearthed in recent years is this old truth of discipline. Consider the person who has difficulty in making friends, or in attending church, or in serving. Invariably they all have the same basis—a reaction against things which seem unpleasant. But each presents the opportunity for a discipline which can make the soul broader, deeper and stronger.

Back of it lies the feeling that others should always be doing something for us. Our relation with God takes on this character also. For many times our disagreement with God is caused by the fact that we are always seeking things from God.

Now the other way is this: try to be friendly, try to make things pleasant for the other person; do something for the church; try to give of one's self in the work of the church; to render service; to attempt to follow God's will and try to serve Him. Doing this life will unfold itself in the grandest of beauty.

When we cannot meet a person or a condition on his or its own ground we tend to criticize, and the more we do so the more we find to criticize. But along such a way lies bitterness of soul. Jesus' statement, "give and it shall be given unto you," is still true.

Our handling of this discipline of the Lord and of life will determine a great deal of our characters.

It was Bishop Andrews who prayed: "From

Reading, Pennsylvania

ine anger, and yet more from Thy ceasing
be angry, good Lord, deliver us." Such
ould be the prayer of every one. When we
se to feel the Lord's chastening we know
has left us. When we accept it we will
rk with the Lord.

Discipline is a law of life. Take it gra-
usly. Try daily to do something which
ght to be done, yet which seems unpleasant.
en the soul will grow.



UNIOR PULPIT

J. J. SESSLER, Ph.D.

The Five Thousand Dollar Violin

(Out of the Heart are the Issues of Life)

T had been announced for weeks that on a
certain night in a large public hall a fam-
ous violinist was to play on his five thou-
and dollar violin. A large crowd had gath-
ed to hear the famous musician play such
valuable instrument.

In the audience sat Mary who had been
taking violin lessons for a long time. She sat
between her father and mother. Although
Mary had had many lessons, and although her
parents urged her to practice, she did not have
much interest in violin playing. As a result
she did not play well.

But on this night Mary was all attention.
They were seated near the front so that Mary
could be as close as possible in order to get a
good look at the five thousand dollar violin.
The time had come for the concert to begin.
The famous violinist stepped on the plat-
form, the large audience rose to its feet and
met him with a thundering applause. The
great musician bowed to show his apprecia-
tion. The audience sat down, and then there
was a deep silence.

With straining eyes Mary looked at the vio-
lin which the musician held in his hand. Then
turning to her mother she whispered, "If I
had a violin like that I, too, could play so that
others would want to listen to me. How can
I get good music out of my twenty-five dollar
violin?"

Mary could say no more, the musician was
placing his violin into position and raised the
bow to draw it across the strings. Sweet, soft
and mellow strains filled the large hall. Every-

one sat in rapt attention. They had never
heard such music before. The people hung
on every note. The famous musician carried
them all into a new world of enchanting music.
Mary forgot herself completely; it seemed as
if she had entered some fairy land.

Then at the moment when some were lean-
ing forward in their seats and others had tears
in their eyes, then, then, suddenly in the midst
of this inspiring music something terrible hap-
pened. The music stopped, the musician
dropped his bow and began to adjust the
keys that tune the strings. Then he drew the
bow across the strings, but evidently some-
thing had gone wrong. He adjusted the keys
again and yet again. Everyone saw that the
violinist was becoming greatly disturbed. He
drew the bow across the strings once more,
and then, then, in what seemed to be a rage
of anger, he smashed the violin over the back
of a chair, and it fell to the floor in splinters.

The audience was greatly excited; some
jumped to their feet as if to rebuke the musi-
cian for his temper and the destruction of such
an expensive violin. But when all was quiet
and everyone was wondering what would
happen next, a friend of his on the platform
rose to his feet and spoke to the audience.
This is what he said, "Do not be disturbed and
excited. This famous violinist has only tried
to teach us a lesson which I hope we will never
forget. The violin which he broke over the
chair cost only a dollar and fifty cents. He
got grand music such as most of us have never
heard from a cheap violin. It should teach
us that the wonderful music we are to hear
tonight is not in the violin but in his heart and
soul. He will now play for us on his five
thousand dollar instrument." Everyone sat
back greatly relieved. Mary had learned
something that night which she was never to
forget. She repeated to herself: "The music
is in his soul not in the violin."

What is true of music is true of all the fin-
est and best things in life. Mary did not play
well because she thought the music was in
the violin; she did not realize that if it was not
in her heart, she would never get it out of
the violin.

This is also true of happiness. If happiness
is not in our hearts, nothing in all the world
can make us happy. The best radio, the big-
gest automobile, and the finest clothes will not
make us happy, if there is no happiness in our
hearts.

Not only music but everything we do comes
from our hearts. We cannot speak kind words
unless there is kindness first of all in our
hearts. We cannot give and do good unless

there is love in our hearts. Our lives are either good or bad depending on what is in our hearts. The Bible tells us, that as a man thinks in his heart so is he.

The Drifting Logs (When Failure Wins)

THE mountainous country of Canada is covered with a dense forest. Thousands and thousands of trees are cut down every year. Sometimes the logs are not sawed into lumber in Canada but are shipped out just as they are, big, round and heavy, to many parts of the world.

Some years ago a certain man was the first to float logs in the ocean from Canada to New York. To use the ocean for floating logs had not been tried before. He rolled many logs side by side in the ocean and around them all he strung a strong cable to hold them together. All these logs formed a huge raft tossing upon the waves. When the logs neared New York a storm whipped the ocean into giant rolling waves. The strain was too much for the cable; it snapped and the logs were scattered far and wide.

But something very good came from the failure which had come to this man. The ocean is full of currents, some running this way and others that way. It is important to know how and where these currents flow. In Washington there is a department where men study these ocean currents. When the Chief of this department heard that the logs had broken loose, he knew that the various currents would drift the logs to distant parts of the ocean far away and also far apart. If he were able to find out where these logs would drift, he would at the same time know how and in what direction the ocean currents run. So he sent a wireless message to hundreds of ships on the ocean, asking the captains to watch for the logs and to report where they were seen. When these captains brought in their reports, it was discovered that the ocean currents had sent the logs into far places of the world. With the help of these drifting logs new discoveries were made about the courses of ocean currents.

What was failure and loss for one man, turned out to be for the good of everyone else. If our failure turns out to be for the good of others, is it still failure?

Columbus did not start out to discover America. He did not even know that there was a new world to find. What he wanted to do was to find a new and shorter route to India. He did not find a new and shorter

way to India; in fact, he never arrived in India at all, he failed. But he did land on a strange shore. It was America. Columbus did not know that he had discovered a new world. He went back to Spain a failure and there they put him into prison. The failure of Columbus to find a new way to India turned out to be for the good of others for it led to the discovery of America. If his failure was for the good of others is it still failure?

Some people fail because they do not try hard. That is always bad, and when such people fail their failure brings loss and regret to them. But when we try our best, like the man who floated the logs, or like Columbus, and then fail, then our failure often turns out for the best, either for ourselves or for others.

Did you ever try very hard to do something and you could not do it? You failed. But the fact that you tried so hard, even though you failed, will help you to be successful some other time.

Was there ever a person who tried hard and lived a better life than Jesus? Yet, He was nailed to a cross when He was only thirty-three years of age. Some would say that He was a failure. But was He a failure? He failed to save His life but in doing so He helped us all and today we look upon Him as our Savior. What seemed to be a failure for Him, turned out to be for our good.

We do not have to be afraid of failure if we have tried hard. Failure is dangerous when it comes as a result of carelessness and negligence.

The Engine Without Steam The Power of God's Spirit

ON a very cold night in January a long freight train was steadily moving through the darkness toward Chicago. A cold bright moon and deep snow on the fields made a clear night. The temperature was below zero.

The big powerful steam engine was chugging and puffing under the strain of its heavy load. The bitter cold made it extra hard to keep up enough steam in the engine to push the long line of freight cars. The fireman had to shovel coal almost all the time to keep up a hot fire.

The engineer looked at his watch and knew it would soon be time for the fast night passenger train to meet them. At the next small town the freight train pulled onto a siding to allow the passenger train to go through on the main track. Here it would have to wait until the passenger train came through otherwise there would be a head-on collision. But t

senger train was late for somewhere along way it had trouble. There was nothing the crew of the freight train to do but it. The engineer being hungry went into a nearby restaurant leaving the fireman to keep the steam. But the fireman fell asleep. Finally the passenger train came thundering along on the main track. The fireman awoke with a start, the engineer climbed into the cab of the engine to pull back on the main track and on to Chicago. The engineer opened the throttle a little way, and then opened it all the way. There was no response. The wheels would not turn. There was no power. While the fireman slept the fire had burned down and there was no steam in the boiler. The engine, no matter how big or perfect it may be, cannot do its work unless there is the power of steam. As the engine needs the power that comes from steam to do its work so man needs the

spirit of God in his heart. The engine is not good for much without steam, and man is not good for much without the spirit of God in him. The steam is the power in the engine, and the spirit of God is the power in us.

Abraham Lincoln set the slaves free. The spirit of God in his heart told him that God made all men to be free and equal. God did not make the Negroes to be slaves. Lincoln knew this. But he would not have known this if he had not had the spirit of God in his heart. Lincoln wanted to do what was right and what God wanted him to do, and he did it. But he could not have done it without the spirit of God in him. This gave him the power to do the right.

If we do not read the Bible, if we forget to pray, and do not go to Church to worship, the spirit of God dies down in our hearts, just as the fire burned down in the engine. We have the spirit of God in us if we live close to Christ and listen to the voice of God.

ILLUSTRATIONS

Wm. J. HART, D. D.

New Year Poems

Ps. 21:5. "Behold, I make all things new."

Where I This Year Pass By

The pathway of the year just gone leads backward, and I stand to catch a glimpse of flowers or weeds strown by my passing hand. A little pathway lies ahead—God giveth me anew chance to thought-seeds cast about, to drink His wine of dew, and help the garden-fields of earth give sweetest blooms that blow; how have I fulfilled the task He gave me a year ago?

We pass but once along the road, we go not back to till—

What did I cast along the way my mission to fulfill,

And who am I that every time God gives the new year's round gives me still another one? God grant that there be found

empty spaces on my path where flowers should bud and blow,

Along this opening year of mine He willeth to bestow,

That, beneath His guiding hand, my

garden-path may lie
All weeded and wreathed round in blooms,
where I this year pass.

—George Klinge.

New Year Lines

New Year, that soon shall give us spring,
Pray God the gentler sky
And all the warm earth's blossoming
Shall see the war put by.

Heed this, the hope of weary men,
That when the summer comes
They shall not have to hear again
The thunder of the bombs.

Pray God that with the golden fall,
The sky, the earth, the sea,
And cities great and hamlets small
Once more at peace may be.

May every lighted Christmas tree
With love and beauty glow,
And when you leave us, may there be
No blood upon the snow.

Copyright, 1941. —Edgar A. Guest.

Praying When Bombed

Rom. 12:12. "Continuing instant in prayer."

A comedian at Brighton, England, used to

perform on the sands for the visitors who were around. When the "season" was over he remained in Brighton, and during a religious service at the "Dome" he experienced a "change of heart." "And now," he had said, "I know I can't go back to my old party and sing my old songs. That's the difference Jesus has made."

Early in the summer of 1941, during an air raid, a bomb fell near the former comedian's home. Asked what he was doing at the time, the man replied: "I was on my knees—and gripped the table and went on with my prayers. It makes a difference when you know that it doesn't really matter if you are bombed, for everything is all right."

The Rev. G. H. Simpson, minister at Brighton, who was instrumental in the man's conversion, related the story to a London audience during a series of missionary gatherings.

Life a Pilgrimage, Not a Home

Psa. 119:54. "The house of my pilgrimage."

The noble qualities of Selina, Countess of Huntingdon, were described in the following words by John Henry Newman: "She devoted herself, her name, her means, her time, her thoughts, to the cause of Christ. She did not spend her money on herself; she did not allow the homage paid to her rank to remain with herself; she passed these on, and offered them up to Him from whom her gifts came. She acted as one ought to act who considered this life a pilgrimage, not a home."—*From Dr. J. Westbury Jones in The British Weekly.*

A Young Year

Deut. 14:22. "The field bringeth forth year by year."

A young year, like a young tree, will thrive usually as it is cared for.

Oh, there will be young trees sprouting up in the most unexpected places but unless they take root where sunshine, water and suitable soil combine to nourish them they won't grow straight and tall and to a ripe age and utility.

Should the seed start growing in a cobbled courtyard there is a slim chance the sapling will push the cobbles far enough apart to attain maturity. That is, of course, providing that man who has other uses for the court doesn't kill the young tree before it has a chance to exert its strength.

And if the seed falls upon a smooth macadam or concrete road it is apt to wither and die before it can even get a foothold. Such places are hostile to seeds and resist the expansion efforts of the germ of life which falls upon them.

Thus the new year comes to those who welcome it with eager tenderness, as the soiled soil of open country envelopes the seed of a tree; or it is greeted by people who are content with their accustomed way of life and make room for new methods and customs; or it may fall upon hardened followers of a routine who won't make any way at all for new life.

A young tree has hopes of beauty, strength and varied uses. If cultivated, or even given a fair chance to make its own way, it will reach heights and value unsuspected from its tiny seedling form.

A new year can mean much to us if we grasp its time to perfect ourselves in whatever ways we see presently lacking. It can surprise us with its dividends. Or it can produce nothing, because we were adamant at the time it brings, the time necessary for an advancement but the time which can slip into eternity with not more yield than a seed blown along a hard, smooth road to its death.—*Editorial in the Utica (N.Y.) Observer-Dispatch.*

Practical Patriotism Commended

Neh. 4:15. "Every one unto his work."

The following letter sent to the editor of *The Observer-Dispatch*, Utica, New York, in the early summer of 1941, indicates appreciation for a self-sacrificing man:

To the Editor:

Print and pictures have just given us a unique piece of news concerning which even retrospective consideration might be good for our souls in these days when each American knows he must think out exactly what is his personal duty in this crisis.

A highly successful young American doing an important job was offered a much bigger job in the same field. He didn't let either mere bigness or money overawe him or disturb his analysis of his duty. He declined the offer on the ground that he hadn't finished the smaller, though equally important, job he had put his hand to.

This unusual news came from a field of American activity from which we have come to expect the highest integrity. The man who gave us this graphic demonstration of character and complete devotion to a job was Dr. William H. Crowley, president of Hamilton College, with 450 students, when he declined the unrestricted offer of the presidency of the University of Minnesota, with 17,000 students.

This man Crowley has set a high example of practical patriotism for these critical days.

*William A. Orr,
Yonkers, N. Y.*

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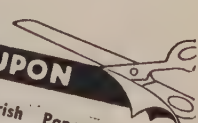
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Talking Religion

Acts 26:31. "*They talked between themselves.*"

Is it natural for boys to talk religion? The other day a teacher asked his class that question, and the boys answered:

"That depends." ("That depends," it is worth remembering, is the correct answer to all questions.)

"But," they went on, "for boys from homes like ours, talking religion is natural. Boys are more apt to talk it than men are."

"Why?" he wanted to know.

"Well," they told him, "men are more settled down. For them life is less exciting, less interesting. A man usually thinks he has the answer. A boy, if he is any good, knows that he has a lot to learn—that most of life's best things are ahead of him. So he is more anxious to find out what life means, what it's all about. If he looks at it that way (and usually he does), why, of course he can't leave out religion."

That is what they said.

Were they right? What do you think?

—Frederick Hall.

I Find Life Good

A Retrospect at Nearly Ninety

Psa. 37:25. "*I have been young, and now am old.*"

1—Glad to Be Alive.

I am in the last quarter of my ninetieth year. Most of the relatives and friends of my generation finished their earthly careers when they were much younger; they are now facing the realities. They know the answers to my importunate questions. They are in the places for which they are fitter; and there they have plenty of congenial work.

I still cling to the life here with its limitations, uncertainties, tragedies, and mysteries, and I find it good. Like Browning's artist monk, who was a gay fellow, I love this present world, its wonder, bloom, changes, and surprises. "It means intensely and means good. To find its meaning is my meat and drink." The good I see and experience is a very small part of the goodness I dimly see and understand. The supreme vocation, whether here or hereafter, is to know God and do His will, whatever happens, and in whatever circumstances. This is to live eternally.

2—Much of Goodness in the World.

Most of my inner household furniture is still intact. Reason, memory, and imagination still function and bring to me choice gifts. I have the Bible and the "friendship of books," without which I should feel lost, but with

which I have congenial companionship. My body, which has brought my soul so much to transmute, still serves me and has no ache or pains worth the mention.

Because of the loss of a vocal chord, I am mercifully compelled to commune more "with mine own heart"; and my spirit must make "diligent search" to make "my calling an election sure." The impairment of my hearing condemns me to be a lost soul so far as listening is concerned, but I am still "on praying grounds." The poetry of religion, especially that of the Bible and literature, does me the most good. "Art," said Dante, "is God's grandchild." Poetry belongs to His family. Systems and creeds, though valuable, are distant relations.

Not only do I find life in this sin- and war-cursed world good, but I also believe that there never was so much goodness at work in human affairs as there is now. It has many more forms of beneficence; and it is on much larger scale than ever before.—*The Rev. Daniel Dorchester in Zion's Herald, January 8, 1941.*

Bearing Grateful Witness

John 1:7. "*To bear witness.*"

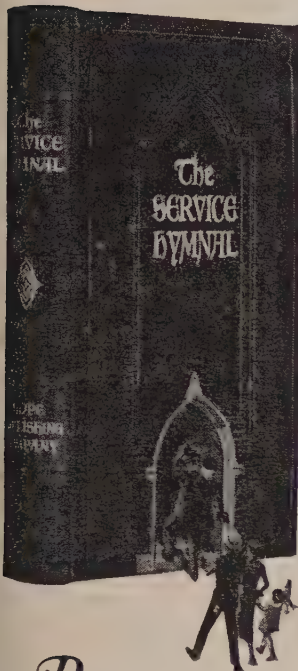
After all, every life, however commonplace, has its purple patches, its stupendous thrills, its surges of wild romance, its golden dreams, its excruciating heart-break, its crimson bloodstains and its stream of tears. The gorgeous epic of universal history is reflected, as in an exquisite cameo, in the secret soul of every crossing-sweeper. I therefore venture. If I achieve nothing else, I shall at least have borne grateful and reverent witness to the goodness and mercy that have followed me all the days of my life, and to the sweetness and splendor of those companionships that have made a pilgrim track glow like a pathway of roses.—*From F. W. Boreham in "Mile Pilgrimage."*

The "Five Universals"

1 John 2:5. "*Hereby we know that we are in him.*"

On his deathbed one of my dearest friends . . . said: "That's where I stand on the 'five universals.' ('All men need salvation;' 'all men can be saved;' 'all men may know they are saved;' 'all men must bear witness to the salvation;' 'all men must go on to perfection') I should insist on the third, not because I feel safe, but because I know at God's right

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hand stands one who is my Saviour."—From J. A. Findlay, D.D., in *The British Weekly*.

Junior's New Year

Isa. 30:21. "This is the way, walk ye in it."

When you go back to school some of you will be having new "exercise books." I used to be thrilled with a new book, and as I began on the first page my writing was really good. Something about a new book made me want to do my best. There were to be no blots, no smudges, no crossing-out. No "Careless" or "Untidy" scrawled in red ink or blue pencil at the end of an essay.

But later on things began to change. A blot appeared on the front cover. Two blots. Quite a lot of blots. . . . And at last the new book had become the old book, dog-eared and grubby, and I was glad to put it away.

A New Year. No blots. No smudges. Keep it clean! "But it's a big book—365 pages! That's an awful lot!" No, it isn't—if you take a page at a time. "Lord, for tomorrow and its needs I do not pray; Keep me, O God, from stain of sin just for—TODAY."—F.H.E. in *The Methodist Recorder, London*.

CHURCH AND SOCIETY

J. J. PHELAN, D. D.

Two-Faced Janus

II Cor. 12:1. "I will go on to visions and revelations."

Janus, from whom we named the month of January, was a Roman god. Now Janus had two faces and it takes "a lot of grace" to love two-faced individuals. But this fellow was different. With one face, he looked forward and with the other, he looked backward. All of which is made to indicate that he stood between the old and the new and with deep regard and concern to both. The Romans offered sacrifices to Janus upon twelve altars for the entire month. On the first day they were careful to regulate their conduct so that every word and act should serve as a standard for the rest of the year. And many of these were pagans! Ovid and other early Latin writers tell us that observance of the day resulted in the suspension of strife and court litigations; in the reconciliations of differences between friends and relatives; in the spread of good-will in the exchange of gifts and visits. Not unlike many other things, good in themselves perhaps, still the day as a festival

degenerated into disgusting orgies. The giving of gifts alone became a highly commercialized transaction. Gifts became obligatory, reciprocal, habitual, universal and very costly. Even savages gave gifts to the dead, to kings, to superiors and to warriors. It is not surprising therefore that the Emperor Claudius issued a decree limiting their cost. Our political office-holders generally are pretty fair gift-givers. They also "like" Bible and so we quote Deut. 16:19 and this is not from a Scrooge: "A gift doth blind the eyes of the wise." It also makes deaf, dumb and blind a lot of others. Translation thereof: "One may easily obtain votes or whatever else one wants, providing one distributes his gifts or someone's else judiciously." Christians give unselfishly and wisely. As "the gift without the giver is bare"—so Christ gave Himself to us.

January

Philip. 3:14. "I am pressing on, forgetting what is behind . . ."

There is nothing commonplace about January. This is the month of holy days and holidays; feast days and fast days; wintry blasts and smoking furnaces; promises, pledges and payments; psalms and prayers, if not drinking and debauch; headaches, backaches and stomachaches; prophesy and prediction of dire events or rainbow pictures of "a good time a'coming, Lawd," and of course, "a better time" than last year; the period of ever-recurring cycle of Births and Deaths, only this year, the killings will somewhat exceed the number of "bornings." Our youth will be interested in skiing, skating and basket-ball as recreation this month; Business too will make its inventory of assets and liabilities, debits and credits; some churches will plan church programs and every-member canvass in meeting the church budget (we wish it were as easy to "save souls" as to save the budget). There is one thing that Christmas must encourage more and more, namely, the art of social get-together in mutuality and like-mindedness. For the church is still the greatest untapped, bona-fide social center extant. Utilize it to the full this January! And now let us gather up all of those "Happy New Year" Greetings we extended to each other and pack them away in moth-balls, did you say? Oh, no, that would be impossible, for like the rays of the Spirit they represent the very core of the Gospel—the revival of faith, hope and love in God and each other. This flame does not easily burn out in some flickering and dying ember.

Spiritual Mobilization

Ephes. 6:13. "So you must take God's armor . . . stand and hold your ground."

Georges Mandel when Minister of Communications under Premier Flandin once said: "We can form opinion; inspire in people reactions which they believe originate in themselves, but which in reality, we have suggested." There are a few of us left, however, who still believe that the best remedy for ignorance is enlightenment; for sin is repentance; for poverty, economic well-being; for irreligion, godliness; for autocratic government, the will of the people and the self-respect and intelligent opinion of the masses. Sabre-rattling is often the result of allowing others to do your thinking for you.

January Practices

Acts 7:28. "Yesterday."

I Tim. 1:4. "Strange views, fictions and interminable pedigrees."

In all Christian countries, January 1 is national holiday or festival. In England, December 25 was New Year's Day until the time of William the Conqueror whose coronation occurred on that day. Hence the year was ordered to commence on that date. Previous to this, however, the Christian year began with March 25. Gradually, the English observance fell into line with the rest of Christendom (March 25). In 1582, the Gregorian calendar fixed January 1 as the gateway to the year. Catholic countries adopted the change immediately, but Protestant countries hesitated. In 1752, England adopted January 1. The observance of New Year's Day was first credited to ancient Chinese, Germans and Romans. The Chinese had the most elaborate and extravagant customs with their Feast of Lanterns, gay Festival of the Dragon's Boat and Fisherman's Festival. Even the Zulus and Cherokees (savages) had their Feast of Fruits, when the men were feasted and fettered with the flesh of bull or ox in order to be strong and prosperous for the coming year. The Cherokees built huge fires and burned all their *old* clothes and utensils. Cabins were scrupulously cleaned; old fires extinguished; all dirt removed and new fires built in the place. The next day everyone wore new apparel with new beads and headdress. Prisoners were pardoned, bills cancelled, good and good-will prevailed. In a sense, "old things had passed away—all things became new"—that is, until the next killing. The "Happy New Year" greeting probably came down from the Chinese greeting: "I humbly

h you joy," or "May joy be yours." Early gland observed the day as "clean the chim-" day, a forerunner, perhaps, of our deter- ation to "clean the slate." In old Scotland, en one desired to know what the New Year d in store for him, he consulted his Bible ore breakfast. The Book is laid upon a le and the wisher must open its pages at dom and place a finger upon a verse or pter. The chapter is then read before the usehold and one's possible happiness or ery for the year is prophesied and vividly rcribed—a rather ticklish experiment at best. ch childish superstition was often con- ted with the day's observance. There was custom and belief that no lamp or candle uld be taken out of a house that day with- courting ill luck and death for the year. throw away dirty water, ashes or anything iver worthless, was to invite suffering, n and death. Christianity has helped to ove or purify many non-functional hang- er customs. Christians are never victims of t "hanged-dog" look and grouch and that ngover" breath on Jan. 2, A. M.

January Birthdays

p. 3:6. "A physical birth—a spiritual birth." Without consulting the zodiac or crystal- ss, we'd say that you are born "lucky"—if n this month and possessed of some of the od plasma in your circulatory system of se worthies.

In days of patriotism, let's begin with Paul vere. Born Jan. 1, 1735. And what a pa- ot and soldier. He was also an efficient raver and silversmith; then Lucretia Mott. n Jan. 3, 1793. A New Englander has not e reminded of the merits and achieve- ts of this early Quaker preacher, reformer, fragist and organizer of the first Women's ghts Convention; Sir Isaac Newton, astron- r and mathematician; Charles Sumner, anti- very champion, orator and reformer; John nthrop, colonial governor; Edmund Burke, glish statesman, orator and author. Read speech in behalf of the independence of o thirteen American Colonies; William Mc- aley, our 25th President; Walter Damrosch, nductor of oratorio and symphony orches- s; Robert Burns, Scotch poet; Benjamin anklin, probably the greatest all-around ius America has produced, printer, jour- list, scientist, inventor, statesman, diplomat, thor; Daniel Webster, Robert E. Lee, Fran- Bacon, John Hancock. We still believe wever, that the greatest birthday of all is e new birth" in Christ Jesus.



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Both questions were considered and settled affirmatively before Dr. Stein commenced the dictation of this first-hand, intimate account of the living death shared by him with Niemoeller in prison and concentration camp. The most convincing argument to tell *all* came from the devout Pastor himself who expressed to the author his desire to have it told "even though my lot be made harder by it."

Dr. Stein tells the story of his twenty-two months as prisoner with Niemoeller with commendable restraint but with unusual powers of observation and description. A most important work for these days and for these times.

THE AUTHOR: Dr. Leo Stein has been attracting wide attention through his recent magazine and newspaper articles on Pastor Niemoeller which have appeared over various signatures. Before his arrest he practiced law, was a judge, and teacher of law at the University of Berlin.

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By Joseph R. Sizoo. The Macmillan Company. \$1.00.

This book contains three hundred and sixty-five doses of moral and spiritual vitamins. It is mental medicine that is potent in its presentation, healing in its outlook, curative in its emphasis. Properly taken, it should provide the inner vigor that leads to outer valor.

We can best indicate what is in the book by citing some of the themes dealt with. There is "God at the Center," for one thing, an "Eternal Guide," to point out the way, the "Eternal Light," to shine on the darksome road, an "Eternal Purpose," to give life meaning, an "Eternal Justice," at the heart of things, and "The Eternal Presence," at hand to help. We are challenged to "Dare to Hope," to "Stand Up to Life," to "Learn to Take It," to "Understand Your World" and to "Take Time to Worship." We are comforted in the affirmations that "He Does not Fail," that we are "In His Keeping," that "He

On Guard

Where God Meets Man
Worship in the Church
Our Bill of Rights
Something About Kierkegaard
Windows On Life
The Church and the Children
Growth of the Christian Church
Snowden's Lessons
Christian Doctrine
Youth Explores the Bible
Crucial Situations in Human Life
Reality and Religion

is Mindful of Us," that "God's Day Ends in Dawn," that there is "An Unending Life" in store. Every page in the book is of this nature. There are special items for special days—Ash Wednesday, Good Friday, Easter, Mother's Day, Children's Day, Armistice Day, Thanksgiving Day, Christmas Day, New Year's Day, Washington's Birthday. Several prayers are found at the end.

The book is built to fit the pocket, is beautifully and sturdily bound. Recommended for members of our Defense forces. A good book for young people—for everybody who can read.

—Harry W. Staver.

WHERE GOD MEETS MAN

By O. A. Geiseman. Ernst Kaufmann, Inc. \$1.50.

This is volume two under the same title. Volume one contained sermons for one-half of the church year. This book contains twenty-eight sermons covering the period from Advent to Easter. The style is simple, plain and practical. The subject matter is unique, profound and practical. It is a fresh approach to the special days. Three sermons "Marriage and the Family" and one sermon on the Trinity are included. Here is topical preaching of a very high order.

The author is pastor of Grace Lutheran Church, River Forest, Illinois, and holds degrees from Concord University of Chicago and Chicago Lutheran Seminary. He has three books to his credit and is a popular lecturer before pastor's conferences and youth groups.

Some of the sermon topics included are: "Our Advent Prayer," "There Is Hope," "Reasons For Christmas Joy," "Why Live in Darkness," "Let's Face Reality," "God and the Individual," "The Easter Hope," "What Has Easter Done For You?" They are real sermons with pulling power, preached before they were printed. They will be of help to many a pastor looking for a fresh start in Lenten preaching.

—Charles F. Banning.

WORSHIP IN THE CHURCH

By William Roy McNutt. Judson Press. 253 pp. \$2.00.

A man who has taught practical theology for thirty years should be qualified to write a book on worship. Dr. McNutt fills the bill. Wide study and much practical experience are revealed in these pages. His purpose in writing is revealed in these two sentences: "I have wished to inspire all that they can and should find God in their houses of public service," "The unworthy I have not hesitated, by ridicule and scorn to drive from temple—Why not? The crude and blatant defile Father's House."

Worship is defined as a type of activity of the soul.

conditioned by belief and attitude. What goes on within worshiper is of far more consequence than the mechanics, or what goes on in the order of service. The goal is the renewal of faith and hope in life's meaning. The call to worship is the call to the greatest exploit of a human soul. Our hospitals dealing with mental or nervous disorders are filled with patients who do not have any experience of worship to give them stability. Many Christians ask God to give them those things which they must earn, work out for themselves. Likewise, many Christians struggle to develop graces and gifts which must be given. Worship must be intelligent, relevant, subjective and objective. It must be normal, forward-looking and upward looking. Uplook conditions outlook. The author gives chapters on the worship value of the sciences, the value of worship to health, and the uses of art in worship. He closes an otherwise complete book with an excellent chapter on The Christian Year which is a book to many ministers and members of non-liturgical churches. It has worship value to one who looks forward to expanding horizons.

—Chas. F. Banning.

BILL OF RIGHTS

Edited by James Waterman Wise. Issued by Bill of Rights Sesqui-Centennial Committee. 141 pp. \$1.50.

This volume, as the title indicates, is about the Bill of Rights. It is "a National Symposium" in which fifty prominent and outstanding citizens tell what the Bill of Rights means to them. Some of the contributors to the book are Pearl S. Buck, Josephus Daniels, John Edgar Hoover, Cordell Hull, Eleanor Roosevelt, Alfred Smith, Robert E. Speer, William Allen White, Stephen Wise and Mary E. Wooley.

This publication," says Herbert Bayard Swope, Chairman, Bill of Rights Sesqui-Centennial Committee, "is a testimony to an immortal writing that will live with the Commandments, the Sermon on the Mount, Magna Carta and those other great fountains of faith by which we live. To help all of us to realize the high privilege of living under the Bill of Rights, the thoughts contained herein were put in words by men and women who believe the fires of Freedom must always burn brightly and sometimes fiercely."

This is a book of special importance, indeed, of vital importance in these days in which we now live with the totalitarian philosophy threatening and the totalitarian rulers determined to destroy the freedoms and "rights" we have known and enjoyed and prospered under for a hundred and fifty years.

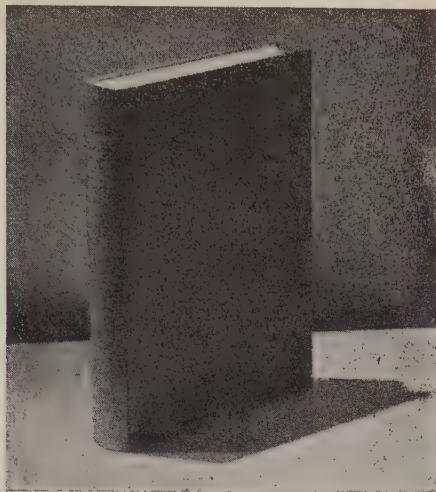
—Harry W. Staver.

NOTHING ABOUT KIERKEGAARD

Edited by David F. Swenson. Edited by Lillian Marvin Swenson. Augsburg Publishing House. 173 pp. \$2.50.

In his scathing estimate of journalism, which is the opening chapter of this book, Kierkegaard says: "An author writes a clear, consistent, connected, fully matured presentation of some thought, perhaps the fruit of many years' labor. Nobody reads it. But a journalist reviews the book; in the course of half an hour or so, he writes something that is neither more nor less than pure nonsense. This is then supposed to be the purport of the author's book; moreover, everybody reads it." To review a book is now my task!

The author of this book speaks of Kierkegaard's ideas as being "extremely difficult to convey at second hand, for the task resembles the translation of poetry, where form is inseparable from the content." Lillian Marvin Swenson says in the foreword that "the publication of this little book of interpretations, meager thought it is, is justified, representing as it does a lifetime of dedicated study on the part of its author." David F. Swenson confesses: "I did not wholly understand it at the first reading, nor indeed at the second or third, but the impression made upon my mind was none the less power-



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ful because it was not entirely clear."

Swenson says of Kierkegaard that he has "effected for theological thinking a veritable Copernican revolution." He had the ability of subjectivism, so that within himself drama was vivid and clear. He is characterized by Swenson as a "subjective thinker" and as an "artist thinker" who could be "excited to significant feeling without the application of gross and violent stimulus." Kierkegaard inherited "an undertone of religious melancholy" and says himself that he "died of a longing for Eternity."

The story of Kierkegaard is the record of a man who is striving to "find the truth which is a truth for me . . . the Idea for which I can live and die . . . something to which I could cling if the whole world collapsed." Kierkegaard's purpose is to "explain and solve the riddle of the life reason" and his problem that of "mapping out the life of the spirit, the subjective life of the emotions and the will." A recurring emphasis is: "The normal life-movement for an existing individual is *from* the esthetic, *through* the ethical, *to* the religious." His emphasis makes the individual vibrant with importance and responsibility.

It is thrilling, refreshing, and challenging to read this book about the man whose literature "assisted in mapping out the sphere of the inner life, the subjective life of the emotions, with constant reference to the ideal."

—Victor E. Beck.

WINDOWS ON LIFE

By Carl Heath Kopf. Macmillan. 255 pp. \$2.00.

This is a volume of radio addresses by the minister of the Mt. Vernon Congregation Church in Boston. They are all good and many of them are excellent. Dr. Kopf watches a wrecking crew tear down a house and meditates, "It is easier to tear down a reputation than to build one; . . . to tear down a home than to build one; . . . to tear other people apart than to put ourselves together." From many such ordinary everyday incidents he brings just such pointed and pertinent teachings. They are not strictly sermons but they will start many sermons. They will also provide many fine "windows" for sermons. The reviewer notes that even a Bostonian will end a sentence with a preposition, call a "Scotsman" a "Scotchman," and for effect describe only partially Hodgenville, Ky., leaving an altogether erroneous impression of the little place. But there is so much of excellence in the book one ought not to carp.

—Wm. Tait Paterson.

CHRISTIAN DOCTRINE

By J. S. Whale, D. D. The Macmillan Company. 196 pp. \$2.00.

The author of this splendid book looks upon Christian doctrine as an historical monument to the fact that man has heard God speak by way of the Scripture and the Church, which are channels. While Christian doctrine grows out of divine revelation, he vindicates the place of reason in systems of theology, as it is set forth by some of the greatest thinkers. The cumulative testimony of reason leads to the conviction that God Is, but Who God Is, God Himself must disclose in revelation to which man must respond by faith.

He points out that Christian doctrine avoids the two extreme views as represented by Spengler and Barth. Spengler's search for truth is "like a fountain striving to heaven and always falling back in tears." On the other hand it is Barth's contention that revelation "comes from the Beyond like a bolt from the blue," and that even the faith by which man responds is altogether God's gift. The author rejects the first extreme of Spengler and disagrees with the "magnificent one-sidedness" of Barth, contending that divine revelation is impossible if there is no affinity nor point of contact between God and man. Divine revelation is the answer to man's questions. "It is in this traffic between heaven and earth that the divine revelation is given and received."

This book is more than a philosophical approach or explanation of creation and the Creator. It explains that

Christian doctrine is more than formal definitions of systematic theology, and that the language of the heart is as necessary as technical terminology for the understanding of God. God must be known experimentally.

God has revealed Himself by a historical process through a historic Person, Jesus Christ. The Gospel is not superior to history; it is history. The reason the Gospel history is different from other history is because of the divine Saviour Christ, who is God's highest revelation of Himself. Christ's Resurrection is not an appendage to give a happy ending to what would otherwise have been a tragedy. "The Gospels cannot explain the Resurrection; it is the Resurrection which alone explains the Gospels."

This book should be on the required reading lists of theological seminaries. It fortifies the intellect and strengthens Christian faith. The reader feels that J. S. Whale writes from a great fund of knowledge and deep Christian conviction.

—J. J. Sessler, Ph.D.

THE GROWTH OF THE CHRISTIAN CHURCH

By Robert Hastings Nichols. Westminster Press. 380 pp. \$2.00.

After many years in the chair of Church History at Auburn Seminary, Dr. Nichols is now in Union Seminary, New York. His book was first published in 1914. The revision brings the work up to 1939. It has been used greatly in schools and in colleges, and in churches among groups ranging from high-school age upward. The eleven chapters are planned each for one class session. This is a list of questions and suggested reading at the close of each chapter. Students who have sat under Dr. Nichols are aware of the mastery he has of his subject, and the revision, bringing it up to date, is a matter for rejoicing.

—Wm. Tait Paterson.

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1942

By Earl L. Douglass. Macmillan. 374 pp. \$1.50.

This volume maintains the fine standards of other years. More than one teacher of an adult class has spoken highly of this work to the reviewer. Each lesson is treated fully and well, questions are suggested, and hints for the teacher are given. Dr. Douglass is a pastor and is evidently in daily contact with the needs and problems of the men and women for whom the book is planned. His "hints" indicate clearly his own strong convictions regarding religious and moral questions of our day.

—Wm. Tait Paterson.

YOUTH EXPLORES THE BIBLE

By David R. Piper. W. A. Wolfe Co. 354 pp. \$2.00.

Here is the story of the Bible, written in narrative and continuous form, prepared with youth of the junior high school period in mind. The purpose the author had in mind was to present, in connected narrative form, a great sweep of revelation, so that its total meaning would become increasingly clear to the reader as it unfolded in successive chapters. Attempt has been made to anticipate questions that youth asks and answer them within the narrative structure of the book. It accomplishes its purpose.

The book is illustrated by Miss Beatrice Stevens, well engaged in research into Biblical scenes and customs.

—Gordon W. Mattice, D.D.

THOUGHTS ON CRUCIAL SITUATIONS IN HUMAN LIFE

By Soren Kierkegaard. Translated from the Danish by David Swenson. Edited by Lillian Marvin Swenson. Augsburg Publishing House. 115 pp. \$1.50.

The three imagined situations which constitute the contents of this book are: A Confessional Service; On the Occasion of a Wedding; At the Side of a Grave. Here is reading that is not easily grasped. They are the words of a great mind, though the material is elusive in its range and inclusiveness. Here we catch something of the breath of the eternities, and of intense earnestness before God.

not escape the feeling that, in spite of the fact that excellent, something is lost in translation. It makes eager to read Kierkegaard's writings in the Danish. The first chapter there is emphasis on stillness and seriousness, where there are only one's thoughts and the seeing eye of God. There is thus the consciousness of guilt, our nothingness, and the all-ness of God. "Con- on is not merely an enumeration of particular sins, it is understanding before God, of the continuity of self." There is also a glad note of victory because confession.

"The resolution of marriage is that love conquers all." The resolution must be there together with a real con- on of God, and a sense of gratitude. "The marriage ge is indeed like a garland of everlasting, but love es it, and duty says it must be woven, and it is s happiness to weave it, and duty says it must be n—each day from the blossoms of the moment."

The final chapter enters into an atmosphere of awe, of ling of the eternities, of the sense of the nearness of of memory, and of earnestness. "Earnestness is not direct reflection of experience, but the ennobled reflec- " Death is decisive. It says, "Thus far, not one further." "The brief but stimulating cry of earnest- is like death's brief cry: yet today. For when con- d in earnestness death gives energy to live as nothing does."

is a stimulus to try to follow Kierkegaard in these essays.
—Victor E. Beck.

ITY AND RELIGION

Henry P. Van Dusen. Association Press. 88 pp. 50 cents. This is the final volume in the series of Hazen Books on religion, completing the series of twelve. The author, professor of systematic Theology at Union Theological nary. The headings of the foreword, three chapters Epilogue tell the story for those who have read any r. Van Dusen's other books. "Christian Faith in the ent Crisis," "Why Religion," "Why Christianity," y the Church," "The Christian Movement and To- ow's World."

any are asking if Christianity has any meaning for confused, gasping, war-torn world. The answer is unequivocal yes. Christianity is presented as a mes- about God, Man, History and the World and as a ment which we call the church. The author gives inescapable realities "When Life Matters Most," religion serves as both sail and rudder for life— turity, 2. Marriage, 3. Parenthood, 4. Failure, 5. ration, 6. Death. Then religion becomes organic to warp and woof of life. It is not an elective but a ired course. So in a world of reality, Christianity, program of Jesus, takes its place as a necessity. Here ighty-eight pages the author has presented the out- that might well have been a book many times its h. Those who are familiar with the Hazen book will this one of the best.
—Charles F. Banning.

CHURCH AND THE CHILDREN

Raimundo De Ovies. Morehouse-Gorham Company. 8 pp. \$2.00.

r. De Ovies, widely known for his unique methods of ing Scriptural truths by means of chalk talks, and possesses other skills to attract and hold the interest ildren and young people, tells in this book the secrets s success. In Part I, he describes what may be called techniques of teaching. In Parts II and III, he illus- s his procedure by sermons which he has preached ildren and various kinds of "Sermonettes." These r sections of the book are especially helpful in re- ing exactly how the author does the thing himself. t what he writes in *The Church and the Children*, Ovies says, "This must be said of what is herein set a: It works. Upon that I am insistent, since more a generation's work with children confirms it all

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most happily." The specific audience to whom the book is addressed is revealed in the author's statement, "I do have in mind, particularly and sympathetically, young clergymen, teachers and parents who are setting out to obey the command of our Lord, 'Feed my lambs.'" Dr. De Ovies knows children and what interests them and he shares that knowledge generously in his book. It cannot but be helpful to all who read what he has written.

—Harry W. Staver.

Do you take time to pass on your suggestions and experience to other ministers in return for those you receive through *The Expositor*?

Douglas Aircraft Company Appoints Religious Adviser

The Douglas Aircraft Company, in California, major defense plant, recognizes the spiritual needs of its 30,000 employees by employing in its welfare department the Rev. Peter F. Wall, pastor of the local community church. Serving as an investigator, Mr. Wall is permitted to give spiritual help whenever he deems it advisable. He visits employees in sickness, in domestic or financial trouble. Often his hearers are unaware that he is a minister. Mr. Wall's appointment came about early this year as a result of his appeal to Donald W. Douglas, head of the company, for cooperation in furthering the spiritual welfare of his employees. Mr. Wall came from New York to pioneer in the Douglas community, where he founded the independent Immanuel Bible Church in April, 1940. The church building was erected as a venture in faith, with neither funds nor congregation in prospect. Today the \$5,000 structure is debt free. The pastor is a graduate of the Bible Institute of Los Angeles, Wheaton College and Princeton Seminary, and has held pastorates in New Jersey and New York.

Religious Services in the Armed Forces

The General Commission on Army & Navy Chaplains reports that 11,640,000 soldiers attended religious services during the year ending June 30th. The Army started the year with only 300,000 men and ended with a million and a half, but had large numbers only during the latter six months; so this figure for total church attendance makes an average of better than once a month for every man in the Army. Average attendance at each service was 97.8. Soldiers seem to prefer their own chaplains to outside preachers, for the average Army chaplain's service drew 125 men, while a civilian minister drew only 92. Protestant chaplains held 14,483 Bible classes.

Funeral Fees

Funerals occupy a large place in the ministry of the church. Some folks, apparently rarely think of ministers until they need one to bury their dead. Shall we welcome the occasions as income-bearers or shall we definitely decline financial compensation for such services? Ministers differ in their practice. What reasons are there for not accepting such fees or gifts?

Many ministers look upon funerals as among the choicest and most propitious opportunities that come to them for commending their Lord to the people, for winning friends to Him and for confirming and strengthening the faith of others. Their consciences are easier and their hearts better contented if they have settled in their minds that there is to be no monetary return.

The necessary expenses of a funeral hit the average family pretty hard. Sometimes they involve incurring an indebtedness that causes anxious hours and grinding economies through many months. There is satisfaction in the minister's knowing that he has not added a single ounce to that load.

When sorrow visits a home friends and neighbors vie with one another in giving their time and strength to help and comfort. It seems most appropriate and natural that a man's best friend should be in the very center of that circle of friends lending a hand at a tragic time. The minister representing the Friend and his church may be in the very thick of that group helping as actively, generously and, with money as far from his thoughts as it is from the minds of those serving as bearers, drivers or as Marthas setting the house in order and having tea ready for their friends returning from the last journey with hearts that are heavy, tender and grateful.

Money will be offered in many cases and if the amount is large and from a purse that is plump, it may seem hard and even unreasonable to decline it. But when a little lady, some poor widow timidly and apologetically fumbling in her bag, she will be comforted and grateful if the minister assures her that it is his universal practice never to accept money for his service at funerals; that he is happy if he can be at all helpful at such times as a servant of the Master, the Friend and Comforter.—Carl H. Elliott, *Binghamton N. Y., Presbyterian Tribune.*

PRAYER MEETING

Forward! into 1942

Organ: "A Sonnet"—Granados.

Processional: "Are ye Able, said the Master."

Prayer: "Eternal God, our Father, upon whom our faith is founded, we lift to Thee gratitude of mind and heart for those of us who went before us and by the might of Thy counsel nobly wrought Thy will. Grant until their gracious memory that their needs may not sleep in the dust but live on in our unwavering devotion to Thee and Thy Kingdom purpose toward mankind. Amen."

Scripture: Ex. 32:34. Deut. 2:1-18. Luke 19-31. Luke 17:1-10. (May be assigned members for reading).

Hymn: "In my Father's House"—MacDermid. Prayer of Dedication for 1942.

Offering: (For special cause of devotion to which the membership has dedicated itself for 1942) "A man's life consisteth not in the abundance of things that he possesseth."

Organ: "Preludio Religioso"—Beethoven. Bless Thou the Gifts!

Prayer of thanksgiving for offering.

Hymn: "Spirit of God." (While congregation sings this hymn, four young people, in robes, carrying candles, approach the chancel through center aisle, pastor moves from lectern through altar steps, and young people go forward in a pastor, two on either side, all take part in following responsively).

Pastor: O God, our Heavenly Father, our Creator and Preserver,

Thy Christ, our Saviour, Leader and Empowering Lord, Thy Holy Spirit, our Guide and enlightener;

People: We, the members of Thy Church, receive our prayers of thanksgiving on this Festival of the Harvest, for all Thy manifold gifts and blessings bestowed on us throughout this past year and the years.

Pastor: O God we thank Thee

People: For Thy Holy Word, the Bible: the Saviour it reveals,

the Spirit it imparts, the pardon and peace which it offers, its instruction in godliness, its never-failing hope and comfort.

Pastor: O God we thank Thee

People: For Thy Church, its Pastors, Missionaries, Teachers:

its Councillors and benefactors, its host of willing workers, its children and youth, its worship and witness, its ministry of serving love, its world-wide, long-term task.

Pastor: O God we thank Thee

People: For the goodly land in which Thy



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For her freedom and her just laws,
For her beauty, resources and wide expanse,
For her schools, hospitals and other institutions of up
and mercy.

For her scientists, artists, and for all who enrich
common life.

For her millions of brave and patient toilers,
For all who have bravely died for her—all who n
lived for her,

For her many years of prosperity and peace.

Pastor: O God we thank Thee

People: For our Homes and Families,

For the holy vows on which they are found

For their lessons of mutual love and honor,

For their spirit of sacrifice and willing service,

For their shelter and refreshment,

For their simple joys and wholesome laughter,

For the knowledge of Thy Presence in our homes.

Pastor: O God we thank Thee

People: For the work Thou has given us
do in Thy Kingdom,

For the longing and passion to save the lost,

For the zeal and worship of Thy House,

For our assurance of Thy gracious aid in all we
for Thee.

Pastor: O God, Father, Son and Holy Spi
we thank Thee. Amen.

Hymn: "Gracious Spirit, Dove Divine."

Prayer: (Pastoral, especially for courage
go forward, determined to carry out the v
of God, so far as it is given us to understand

Benediction.

Postlude: "Postlude in F"—Roberts.

II. The Word Thou Hast Spoken

Organ: "Evening Prayer."

Invocation: Pastor.

Hymn: "Awake, my Soul . . ."

Scripture: 2 Samuel 7:1-29. (Read resp
sively).

Hymn: "Faith of Our Fathers."

Pastor: ". . . Cornelius, thy prayer is hea
and thine alms are had in remembrance
the sight of God." Acts 10:31.

Our Saviour, Jesus Christ, stands at the c
ter of all endeavor of believing, good peop
We see him in activities of little children,
hospitals, in schools, in homes, in orphanag
in waste places, in places of suffering a
want, in the sunlight and the rain. We c
hear him saying, "as the Father hath sent r
even so send I you." "Go ye, therefore, a
teach all nations" and "Io, I am with y
always."

As we look into the Saviour's face, and lis
to His voice, all excuses for our waywardn
and our sinfulness are silenced. There is
great lifting up of the spirit, as we
cleansed through prayerful penitence, and
find ourselves increased to the stature of s

God. Is there a stronger appeal to the human heart, concerning the duty and privileges of Christian believers, than the comfort and courage gleaming in the heart of the forgiven sinner through God the Father, God the Son, God the Holy Spirit? As this most sacred of all communions grows into reality in our lives, all indecision, all reluctance, all hesitation is gone. In its stead we go forward with faith, courage, and joy to give, to act, to live, for His sake.

Hymn: "Spirit of God, Descend upon . . ."

Declaration of Faith: By pastor and congregation.

Believe in Jesus Christ, and in the beauty of the gospel that began in Bethlehem.

Believe in him whose spirit glorified a little town; whose coming only shepherds saw the sign, and for whom the crowded inn could find no room. Believe in him whom the kings of earth ignored and the proud could never understand; whose paths were among the common people, whose welcome came from men of hungry hearts. Believe in him who proclaimed the love of God to be invincible:

Whose cradle was a mother's arms, whose home in Nazareth had love for its only wealth, who looked at men and made them see what his love saw in them;

Who by his love brought sinners back to purity, and lifted human weakness up to meet the strength of God.

Confess our everlasting need of God:

Our need of forgiveness of our greed and selfishness, our need of life for empty souls,

Our need of love for hearts grown cold.

Knowledge the glory of all that is like Christ:

Our steadfastness of friends,

Our blessedness of homes,

Our beauty of compassion,

Our miracle of many hearts made kind at Christmas, our courage of those who dare to resist all passion, hate and war.

Believe that only by love expressed shall the earth at length be purified.

I acknowledge in Christ

faith that sees beyond the partial fact,

trust in life redeemed that looks beyond our present evil,

I pray that this redemption may begin in us who kneel and say together now—

(The Lord's Prayer)*

In the expectancy and joy of the Advent season. *Lift Up Your Hearts*, Walter Russel Bowie.

Prayer: Especially for grace to do the will of God through the world crises, a constant source of bewildering circumstances.

Benediction.

Organ: "Postlude in B flat"—J. West.

Foundation for Life

Organ: "Evening Star"—Wagner.

Prayer of Invocation.

Hymn: "Lead Kindly Light."

Scripture: I Cor. 3:11.



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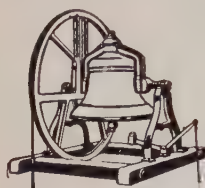




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Hymn: "God of our Fathers . . ."

Pastor: The false foundations of life are crumbling. These crumbling foundations have been looked upon as being secure, but they are falling to pieces under the pressure of life's adversities.

Things like wealth, fame, pleasure, popularity and political power along with other things have proven to be insecure foundations for life. Going and gone are such foundations because they are not adequate.

Jesus Christ is a foundation for life which is independent upon the temporal order for its security. Permanence which we find in Him is not derived from His relationship to things of time and space, but permanence which we find in Him is derived from His relationship to those values, and those truths, and to the personal God, all of which are eternal.

Over against the foundations of life which some people choose which have their security only in the temporal order is Jesus Christ, the foundation whose security is derived from his relationship to the eternal order. He is a foundation for life which will not crumble when the temporal social economic order is bombed and harassed and destroyed. It will not crumble because He is independent upon this order for His security.

Jesus Christ is the one foundation that really allows for the erection of a greatly magnified and abundant life.

Here is a foundation for life which withstands the storms. Who were the persons who weathered the storm of life the best? They were the people in every generation who sang with full and confident voice.

"On Christ the solid rock I stand."

This is a foundation which is durable.

Here is not only a foundation. Here in Jesus Christ is the foundation other than which no man can choose if he would have a life securely founded.—*Thomas Jones, Trinity Methodist Church, Harrington, Delaware*

Hymn: "Lord God of Hosts . . ."

Prayer: Especially for the gift of the Holy Spirit, to guide us in our duty as Christian citizens of this Nation, during the hour of crises.

Hymn: "The Voice of God is Calling."

Benediction.

IV. The Cross of Christ

Invocation.

Hymn: "How Firm a Foundation."

Scripture: John 8:14. John 12:32.

Hymn: "Rock of Ages . . ."

Pastor: Sir John Bowring was a statesman, scholar and traveler. In 1825 he was sailing down the China coast to Macao, where a great cathedral had once stood. The structure had been wrecked by typhoon. But the tower still remained, bearing at the summit a great bronze cross, sharply outlined against the sky. As Bowring saw the Cross, towering above the wreckage which lay around it, he thought of it as a symbol of the Kingdom of Christ, triumphant and enduring while all earthly kingdoms rise and fall. He began to put this impression in verse, "In the cross of Christ I glory, towering o'er the wrecks of time . . ."

One rainy Sunday in 1849 there was only one member of the choir at the morning service in the Central Baptist Church of Norwich, Connecticut. The organist, Ithamar Conkey, went home discouraged, and all afternoon he was in a sober, thoughtful mood. He was thinking of the theme of a series of sermons which the minister had announced, "The Words from the Cross . . ."

words of Bowring's hymn, "In the Cross of Christ ory," kept running through his mind. The inspira- of these great words stirred him. Then and there composed the music to which these words are now ally sung. He named the tune "Rathbun" for one he singers in his choir.

his is surely the favorite hymn of many of us. It ht have been written only yesterday, as bombs were on great cities, and homes, hospitals, and ches lay in ruin.

mid the wreckage of this day, the Cross stands. It he only thing which does stand secure and certain n everything else crashes down. In a world full of darkness of great evil, the Cross is still the message od's redeeming love.

gainst a background of human selfishness and strife, d the tumult of the years, the Cross tells the story a God who cares, and who gave His Son to be Saviour.

But God forbid that I should glory, save in the cross ur Lord Jesus Christ, by whom the world is crucified e me, and I unto the world." This sentence by St. n (Galatians 6:14) is the central idea of the hymn. eace and Joy are central words in the hymn. We ot live in peace and joy if we depend on ourselves he resources of our world, but must put our full idence in God's grace.

he author writes in the second stanza of the peace oy which the Cross signifies in times of darkness discouragement. In the third stanza he says that adiance of the Cross brings added brightness even mes of happiness and gladness. And in the closing za the ideas are combined.—U. L. C. A. Bulletin.

Hymn: "Strong Son of God."

Prayer: Especially for grace to consecrate lives to the spreading of the Christian ssage.

Hymn: "My Faith Looks up to Thee . . ."
Benediction.

EDITORIAL—Continued from page 15.

st of all ourselves.

t may be too late to salvage much of value n the devouring flame we are now forced o. Time alone will tell. However that may it is time the church cleared her decks action, manned her guns and stood by dy to put a shot, or even three if need be, ss the bow of any voyagers headed for ed narrows. Some one will get hurt. The ightless rover of the seas of life, if you t fire and quite probably you, if you do

You have your choice. You are still a e agent. The church can soft-pedal sin if esires to. The pulpit can muffle its honest ssage and direct attention to some recent k or such like, but the fact still remains at that he that loveth his life shall lose it. ay demands honesty in the pulpit and as nes and hearts are torn in the days ahead, ing less than the gospel message can ice.

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Youth and the Future

(Continued from page 8)



painters. He turned the attention of millions of Americans to the beauty of an America they had ignored. His name is Grant Wood.

VI

Live in the conviction that you make your future. The destiny of any nation depends upon the opinions of youth under twenty-five. If we are to be led out into a new world, it will be youth who will blaze the trail. Let it be hats off to the past, and coats off to the future. Once, a brave soul said: "God thanked, who matched us with this hour. When Thornwaldsen was asked what he regarded his greatest work, he replied, "The new one." And the greatest world that history has ever known still lies in the future.

There are roughly twenty million young men and women, between the ages of sixteen and twenty-four, in America today. This group will undoubtedly dominate the generation immediately ahead. They will do most of the teaching, direct most of the industry, manage very largely the professions, and govern the world.

What kind of a world does this group want? Like the colonists and pioneers of days gone by, they can choose the kind of a civilization they want. The old leadership dies; the new leadership must come on. God is marching on, and those who would march with Him must step forward with audacious spirit and a high heart. Let the words of a famous scholar in England inform us—"It is always moving somewhere in the world." So, let us take the unknown road ahead as Abraham did a former generation, who while he did not know whether he was bound, he set forth with confidence in God, Who assured him that his future was far brighter than the past.



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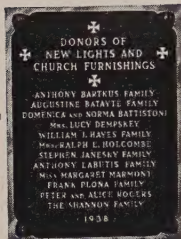
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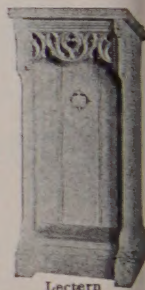
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